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NOTES ON I. KINGS

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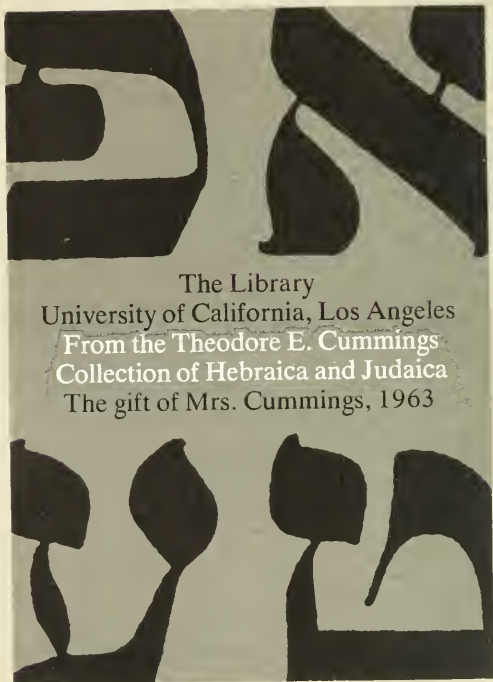
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NOTES ON I. KINGS.

BY

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the History and Literature of the Stuart Period,
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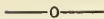
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NOTES ON I. KINGS.



In the Hebrew Scriptures, this Book and the following make but one,—named, in Jewish fashion, by the first words, which are translated in our version, “*Now King David.*”

The Septuagint calls it the *Third Book of Reigns*,—the Vulgate, the *Third Book of Kings*,—and the Arabic, the *Book of Solomon*, (he being the most important of the monarchs whose reigns it recounts).

The exact date of the compilation of the Book is not, of course, known; but, if it was, as we think, the work of Ezra, it may be safely supposed to have been written by him after his return from Babylon, with the second caravan of Jews, 458 B.C.

The authorship of the work is more disputed than that of any of the historical books of the Bible.—The Jews ascribe it to Jeremiah;—some believe that David and Solomon wrote the accounts of *their* reigns;—while others imagine that the book was written in portions by the prophets who lived under the respective Kings; and that the complete work was compiled thence, and from the national records kept by the scribes, by one person, (probably Ezra).

This last view seems correct, for,

1. We read, in I. Kings, and II. Chron., of the “acts” of different monarchs being recorded in the “books” of various prophets, (such as Nathan, Ahijah, Shemaiah, and Iddo), and in “the book of the Chronicles of the kings of Judah,” and “of Israel.”
2. The uniformity of style in Kings shews them to have been the collation of one person,—and that this individual was, most probably, Ezra, is gathered from the one fact, amongst others, that the last part of Kings reaches to the Captivity, and that we

know of no Jew living at the time so likely as Ezra to have recorded the events connected with that period.

The title of the book is, of course, derived from the fact that it deals with the reigns of certain *Kings* of the Single, and of the Divided, Monarchy.

I. *Kings* extends from the last year of David's reign, 1015, B.C., to the accession of Jehoram as sole monarch of Judah, 889 B.C.

It narrates the concluding scenes of David's life; and the reigns of Solomon, (as sole monarch),—of Rehoboam, Abijah, Asa, and Jehoshaphat, over Judah,—and of Jeroboam, Nadab, Baasha, Elah, Zimri, Omri, Tibni, and Ahab, over Israel.

It admits of three divisions:—

1. The latter part of David's reign.
2. From the accession of Solomon to the Schism of the kingdoms of Judah and Israel.
3. The history of the Divided Monarchy to the close of the reigns of Jehoshaphat and Ahab, respectively.

PART I.

THE CONCLUSION OF DAVID'S REIGN.'

CHAPTER I. 1-4.

Abishag ministers to David, in his old age.

CHAPTER I. 5-end.

Adonijah, aided by Joab and Abiathar, prepares to seize the throne:—Bath-sheba and Nathan bring the news to David:—he causes Solomon to be anointed, and proclaimed King.—Jonathan carries intelligence of Solomon's accession, to Adonijah and his guests, who separate in alarm:—Adonijah takes refuge at the Altar, whence he is brought by order of Solomon, who pardons him, and allows him to retire to his house.

v. 5. "*He prepared . . . before him.*"—This was a regal retinue, and exactly the same as that assumed by Absalom when he began to take measures to dethrone his father in his own favour.

v. 6. "*Had not displeased . . . done so?*"—i.e., had never taken him to task for his faults. He seems to have been a great favourite with his father, and it appears certain that David would not have nominated Solomon as his successor, but for the Divine command to that effect.

"*Goodly,*"—well-grown, and handsome.

"*His mother bare him after Absalom.*"—This does not mean that the mother of Absalom and of Adonijah was one and the same person,—but merely that the latter was born after the former. Absalom's mother was Maachah,—and Adonijah's, Haggith.

v. 7. "*Abiathar,*"—son of Ahimelech. He was the only one who escaped the slaughter of the priests at Nob, ordered by Saul. He had then fled to David, who received him cordially, and afterwards made him High-Priest.

v. 8. "*Benaiah,*"—captain of David's Body-Guard.

"*Shimei,*"—could scarcely be the person of that name who cursed David when the latter was fleeing from Absalom: rather, he would seem to be the Shimei mentioned hereafter as one of Solomon's officers.

"*The mighty men,*"—will be treated of hereafter.

v. 9. "*En-rogel*" = *foot-fountain*; the Targum interprets it "*Fullers' Fountain,*" because the fullers used to tread the clothes there with their feet.

Some think it is the same as the *Pool of Siloam*, at the S.E. corner of Jerusalem; others find in it the *Well of Nehemiah*, or, as the natives call it, the *Well of Job*, which lies just below the Pool of Siloam, at the junction of the Valley of Hinnom with that of Jehoshaphat. *The latter seems the correct position.*

Adonijah's holding his festival, and asserting his claim, so near the city, was quite unlike Absalom's conduct, for he went to Hebron to set up the standard of revolt. Adonijah and his supporters seem to have been over-sanguine of success. The rebel's feast was quite in the Oriental fashion,—a gigantic open-air pic-nic, *with hot viands!*

v. 13. "*Didst not thou . . . thine handmaid.*"—The occasion on which David made this promise is nowhere recorded.

v. 20. "*That thou shouldst . . . on the throne.*"—It was evidently within the power of the Hebrew kings to choose which of their sons should succeed them,—the right being merely another form of that by which a father could transfer the birth-right of the eldest son to a younger one, (which frequently occurred, as in the case of Jacob's depriving Reuben of the privileges to which his priority of birth would otherwise have entitled him).

Eastern kings still enjoy this prerogative.

At the same time, the claims of primogeniture were held in high regard by the Jews; which greatly accounts for the support Absalom had received, and partly explains the adhesion of David's old and faithful servants, Joab and Abiathar, to the cause of Adonijah. These two were, however, doubtless, actuated by revenge. David had systematically ill-treated Joab, and Abiathar was doubtless aggrieved at having to share his office with Zadok,—and they could not have adopted a better plan of venting their spleen on the old king than by depriving of the succession Solomon, whom David had nominated as his successor. They adhered to David at the time of Absalom's Revolt; but that was, probably, because his attempt seemed unnatural, since his father was alive and well: had he postponed his attempt at usurpation, as Adonijah did, till his father was on his death-bed, Joab and Abiathar would, no doubt, have lent *him* their support.

v. 27. The terms of Nathan's question shew how intimate he was with the King, and what authority his position as prophet gave him over David.

v. 33. "*Mine own mule.*"—Mules had, in David's reign, replaced asses as the animals on which the noble and wealthy rode. The king's mule would be conspicuous by its trappings.

"*Bring him down to Gihon.*"—Gihon was a fountain just below, and opposite to, En-rogel,—whence its selection as the place of Solomon's anointing.

It is generally supposed that *Gihon* is the same as *Siloam*.

v. 35. "*That he may . . . my throne.*"—It was, and still is, a frequent practice for Eastern kings to cause their destined successor to be proclaimed, and made partaker of the throne, in order to secure the succession. There are many instances of the same kind recorded in European history.

v. 38. "*The Cherethites and the Pelethites*," — David's Body Guard. Who and what they were will be fully explained hereafter.

CHAPTER II. 1-11.

David, drawing near his end, charges Solomon to keep the Law,—to find a pretext for slaying Joab, and Shimei,—and to deal kindly with Barzillai's sons.—David dies, and is buried.

EPITOME OF THE LAST DAYS OF DAVID, AS GIVEN
IN I. CHRON.

In prospect of death, David summons the National Assembly,—tells them how he had desired to build a Temple, and why he had not done so,—assures them that God has chosen Judah, his (David's) house, and himself, as the tribe, family, and individual, in whom the kingly office should be vested,—that Jehovah has fixed upon Solomon to succeed him, has promised to establish *his* throne, and has appointed *him* to build the House.

He urges upon the "Elders," the keeping of God's commandments, as the only condition on which they can hope to continue in possession of the Land.

Turning next to Solomon, he earnestly begs him to

1. Serve God faithfully.
2. Build the Temple.

He tells him that he has, Divinely directed, prepared a plan of the future Temple, set aside abundant materials towards its erection, and drawn up an arrangement of its worship,—and hands to him a written schedule of all these matters.

Again addressing the Congregation, he reminds them that Solomon is very young, and the work arduous.—He urges, then, that it will be necessary to afford the young prince sympathetic aid, especially in the matter of seeing that he shall not be distressed for want of means.—He announces how largely he himself has contributed towards the undertaking,—and asks them what they will give.—They respond most generously.

David then blesses God, in that noble ode, "*Thine, O Lord! is the greatness,*" &c.,—and calls upon the Congregation also to bless Jehovah, which they do, bowing, and worshipping.

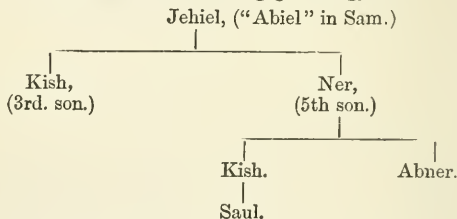
The next day, the Congregation offer 1000 bullocks, 1000 rams, and 1000 lambs, for burnt-offerings, accompanied by drink-offerings,—and a grand Sacrificial Feast follows.

The narrative adds that Solomon was anointed King, and Zadok priest,—and ends, as far as David's life is concerned, in the declaration that he died at "*a good old age.*"

v. 4. "*His word which he spake concerning me.*"—This promise was made to David, through Nathan, when the latter was sent to inform him that God would not have him to build a House for Him.

v. 5. "*What Joab . . . did to me,*"—refers to Joab's disregard of David's injunction to spare Absalom, and to the share he took in Adonijah's Revolt.

"*And what he did . . . unto Abner, the son of Ner.*"—Some regard Abner as Saul's uncle,—others, as Saul's cousin: *the former seems the correct view*, according to I. Chron., which gives the following genealogy:—



Another pedigree is given in II. Sam., which seems to make Abner, Saul's cousin; but this genealogy is reconcilable with that in Chron. It is not necessary, however, in this place to harmonize the two.

Abner was commander-in-chief of the army under Saul; but he is scarcely noticed until after that monarch's death.

He then embraced the cause of Saul's son Ish-bosheth, and, by his influence, set him on the throne of Israel. During the "long war" between David and Ish-bosheth,

Abner's, and Joab's, forces met at Gibeon,—Abner was defeated, and fled, and being pursued by Asahel, Joab's brother, slew him, (after urging him to turn back), with the hinder end of his spear.

Subsequently, Abner quarrelled with Ish-bosheth,—went to Hebron to negotiate with David the bringing over of all Israel to his standard,—and, having satisfactorily arranged the matter, started on his return, to effect his purpose. Joab, who was absent at the time of his visit, declared to David that Abner had come merely as a spy, and blamed him for letting him depart in peace, (Joab's real motive being, of course, chagrin that he had lost an opportunity of slaying him). The unscrupulous "son of Zeruiah" then sent, (as if from the king), to call Abner back. He returned,—and was treacherously slain by Joab in the gate of Hebron.

"*And unto Amasa.*"—Amasa was son of Abigail, David's sister, (probably half-sister), by Jether, (or Ithra), an Ishmaelite.

His name does not occur before Absalom's rebellion. David utterly neglected him, and, consequently, he went over to Absalom, who made him generalissimo of the rebel forces. After the death of Absalom, David, (with a view to induce him to use his influence to bring the revolted tribes back to their allegiance,—to punish Joab for slaying Absalom,—and to assure the late insurgents of the proffered amnesty), promised to make him commander-in-chief, in place of Joab,—and he, accordingly, succeeded in persuading the people to invite the King's return.

He was entrusted with the assembling of forces to put down Sheba's revolt, but proved unable to collect them in time. The pursuit was then committed to Abishai, who, with Joab, set out after the rebel. Amasa met the brothers at Gibeon, and was there treacherously assassinated by Joab.

With regard to the three reasons urged by David for the execution of Joab by Solomon:—

1. *What he had done to the king:—*

Joab's conduct *in re Absalom*, far from being criminal, was right and necessary,—for Absalom richly merited his fate, and his death was imperatively called for, in order to end the rebellion.

His conduct *in re Adonijah* was certainly most treason-

able, for not only had the king the power to alter the succession, (unless Jehovah forbade), but he had acted on Divine command in naming Solomon as successor.

But Joab had received a free and full pardon for that offence, so that no punishment could be justly inflicted on him for it at any future time.

And not only had not David any just cause, *personally*, against Joab,—he was actually a debtor to him for most valuable services, (besides that of putting down Absalom's revolt),—*e.g.*, Joab had captured Jerusalem,—remained loyal to David when Absalom, his intimate friend, revolted,—saved David's popularity, by causing him to cease mourning, and shew himself to the people, after Absalom's death,—attempted to dissuade the King from numbering the people,—and even acted as the pander to David's vices in the matter of Uriah.

Never, in fact, was there a more devoted servant; yet David constantly treated him rudely, and ungratefully, and, as we see in the text, finally left orders for his execution by Solomon. The causes of his antipathy were, probably, *jealousy and resentment*,—*jealousy*, at his being a greater captain, and keener-sighted politician than himself; *resentment*, on account of the independent and dictatorial tone and manner which Joab assumed towards the king, and which he was enabled to do on account of his superiority to David in military and state affairs, and of his knowledge of the secret of Uriah's death.

2. *His murder of Abner* was, in truth, a shameful and deathworthy deed. His excuse for it was that he was but avenging his brother Asahel.

But, though the law of Blood-Revenge is supposed to have sanctioned the next of kin in slaying him by whose hand a relative fell *even on the battle-field*, Joab had no right to put the law in practice on this occasion, for

(1). Abner slew Asahel reluctantly, after vainly warning him to return, and to save his own life,—under which circumstances no claim for Blood Vengeance could lie.

(2). Had Abner rendered himself open to retaliation, not Joab, but Abishai, his elder brother, was the next of kin, and, therefore, the proper Avenger.

The true motive that induced Joab to do this murder was evidently jealousy of Abner, who, he saw, would supplant him in David's favour, and in office.

3. *His murder of Amasa* was even more criminal than that of Abner, for, in the former case, he had not the smallest excuse on the ground of any injury done him.

This act was, also, prompted solely by jealousy.

But, though Joab was worthy of death for slaying Abner, and Amasa, it was most monstrous and insincere for David to urge the two assassinations as grounds for executing Joab, for

1. He was himself an Adulterer and Murderer.
2. Joab was as guilty of murder in the case of Uriah, as in the other two,—but David does not urge *that* as a reason for putting him to death, *since he would thus be condemning himself.*
3. He ought, if Joab *were* worthy of death, to have himself executed him, instead of delegating the task to Solomon.

The whole matter may be thus summed up:—

David hated Joab, and desired to be revenged upon him, by putting him to death.

This he would not do himself, because

1. He felt ashamed to act so towards one to whom he owed so much.
2. He had a selfish regard for his own popularity, which, he knew, would be greatly shaken, were he to slay his faithful Chief Captain, (who might, moreover, before he was executed, disclose David's conduct *in re* Bath-sheba, and Uriah!) Accordingly, he leaves his vengeance as a legacy to Solomon, (upon whom Joab had no claim of gratitude, but rather the reverse, since he had tried to supplant him by Adonijah), assigning, with meanest deceitfulness, as justification for putting the great General to death, deeds of his which David himself had rivalled, while keeping silence as to *one* murder in which he and Joab had shared!

v. 8. "*Shimei . . . Mahanaim.*"—This occurred when David was fleeing from Jerusalem, on the occasion of Absalom's Rebellion, (read carefully II. Sam. xvi. 5-13, inclusive).

"*He came down . . . the sword.*"—This occurred on David's journey back to Jerusalem, after Absalom's defeat and death, (read II. Sam. xix. 16-23).

v. 9. "*Hold him not guiltless.*"—i.e.—"Punish him as

guilty of a crime for which I have solemnly sworn he should not die!"

"*Thou art a wise man . . . unto him,*"—i.e.—"Your wisdom will enable you to hit upon some scheme by which to accomplish his death, without letting the true cause appear!"

In the matter of Shimei, David's directions are, if possible, more disgraceful, than in the case of Joab. He had solemnly sworn, in public, to Shimei, that he should not die in punishment for his disloyalty. Now, however, he craftily says, in effect, to Solomon,—"*I promised I would not put him to death; but I did not pledge myself that you should not: yet, as it will not do to execute him for cursing me, for which I swore he should not suffer, manage to slay him on some other pretext.*"

In these instructions as to Joab and Shimei, (which make one shudder, as being given on his death-bed), we see David as the despotic, implacably revengeful, crafty, deceitful, and unscrupulous Eastern potentate,—not as the humble, sincere, generous, and magnanimous Christian monarch.

v. 7. "*Barzillai.*"—For the provisions, &c., which he brought David,—his accompanying the King, on his return, as far as the Jordan,—David's urgent entreaty that he would go with him to court,—his refusal,—and his successful commendation of his son, Chimham, *read carefully II. Sam. xvii. 27-29, and xix. 31-40.*

v. 10. "*The city of David,*"—that part of Jerusalem built on Mount Zion, which was formerly called, "The Stronghold of the Jebusites."

v. 11. "*Seven years . . . in Jerusalem.*"—Some represent David as reigning the seven years, (or rather "*seven years and six months,*" as II. Sam. has it), over Judah only: but the more probable view is that he reigned *at Hebron two years as king of Judah alone, and five and a half years as king of all Israel,*—and that then, having taken Jerusalem, he reigned there thirty-three years.

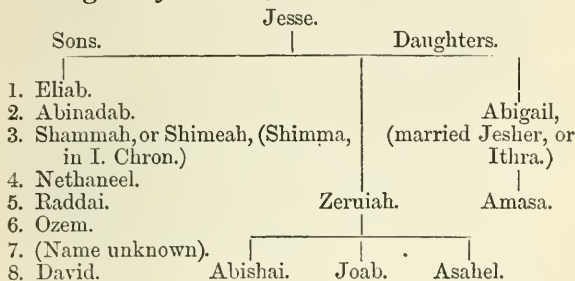
EPITOME OF DAVID'S LIFE, &c.

David = beloved.

Eighth, and youngest, son of Jesse of Beth-lehem.

(Only seven sons are given in the pedigree of Jesse, as found in Chron., but I. Sam. says that *seven* of Jesse's sons passed before Samuel, when he went to anoint David, and that David was then sent for, from keeping the sheep; and, in another place, the same Book distinctly states, that Jesse "*had eight sons,*" . . . "*And David was the youngest.*")

Pedigree of David, (and Joab, &c.):—



The descent of David, *from Judah to Jesse*, on the father's side, was by the following steps:—

JUDAH, Pharez (by Tamar),—Hezron,—Ram,—Amminadab,—Nashon, "*prince of the children of Judah,*"—Salmon, (or Salma),—Boaz, (by Rahab "*the harlot*"),—Obed, (by Ruth),—Jesse.

It will be seen hence, that—

1. David, (as, of course, Christ), was descended from one of the most noble families of Judah.
2. Three of his ancestresses (Tamar, Rahab, and Ruth), were Gentiles,—a significant fact as regards our Saviour, in whom Jew and Gentile would be alike blessed.

David was born 1085 B.C.

The Psalmist's Life may be divided into five portions:—

1. SHEPHERD LIFE, (1085-1063).

During most of this period he remained at home, tending his father's flocks.

B.C.

1067. Anointed, at Beth-lehem, by Samuel.
1063. Sent for, by Saul, to relieve his melancholy, by playing on the harp,—restores him,—and returns home to his former duties.
- (He himself tells us he slew a lion, and a bear, that attacked his flocks, while he was a shepherd: this, probably, happened after his visit to Saul).
1063. Goes up to the Hebrew camp, with provisions for his brethren,—slays Goliath,—is formally presented to Saul, who lets him “go no more home,”—Jonathan conceives a deep affection for him.

2. COURTIER LIFE, (1063-1062).

1063. Saul sets him over his “men of war;” but has his jealousy roused, by the song of the women, “Saul hath slain his thousands,” &c.,—casts a javelin at David, while playing before him: and removes him from his immediate presence, giving him a lower military rank, as “Captain of a thousand.”
- Saul promises Merab to David, — gives her to another.
- Michal loves David,—Saul promises her to him, on craftily-devised terms,—David fulfils them, and receives Michal’s hand.
- Saul commands his officers, and Jonathan, to slay David, — Jonathan remonstrates with his father, who repents, vows that no harm shall happen to David, and restores him to his presence.
- David defeats the Philistines,—Saul’s jealousy re-kindled,—he again casts a javelin at David,—the latter escapes to his house,—Saul sends thither, to take him,—Michal lets her husband down through a window, and deceives her father’s messengers by a stratagem.—David escapes to Samuel at Naioth, and resides with him there.—Saul sends three successive companies thither to take David,—they all begin to prophecy,—Saul himself goes,—is overcome by the Divine *afflatus*, and prophecies.
1062. David leaves Naioth, and returns secretly to Gibeah, —has an interview with Jonathan;—they arrange for David to test Saul’s feelings towards him, by absenting himself from the king’s table at the New

Moon,—decide upon a sign by which David, in his hiding place, shall know how matters have gone,—and make a solemn covenant with each other.

Saul notices David's absence,—Jonathan gives him a fictitious explanation,—the king's wrath is kindled,—in his rage, he shews his real feelings towards David,—orders Jonathan to fetch him that he may be slain, and so prevented ascending the throne,—and, on his son's remonstrance, hurls a javelin at even *him*.

Jonathan gives David an unpropitious signal,—the latter quits his hiding-place, takes leave of Jonathan, and enters upon his wanderings as an outlaw.

3. OUTLAW LIFE, (1062-1056).

1062. David comes to Nob, with a few followers,—Ahimelech, the high-priest, not knowing of the rupture with Saul, feeds the band with shew-bread, and gives David the sword of Goliath.—David passes on to Achish, who being suspicious, and menacingly unfriendly, he feigns madness, and so escapes probable death.

Takes refuge in the Cave of Adullam, where he is joined by "his brethren, and all his father's house," and a horde of outlaws, consisting of those in poverty, and in debt, and malcontents, (to the number, in all, of 400).

He passes over into Moab,—advised by God, he returns to Judah, leaving his parents in the care of the king of Moab,—comes to the Forest of Hareish. Doeg tells Saul of Ahimelech's succouring David,—Saul sends for him, and the rest of the priests, from Nob,—Ahimelech explains his conduct, by shewing that he was unconscious of the breach between the king and David,—Saul orders Doeg, and the "footmen," to slay the priests,—Ahimelech, and all the other priests at Nob, are slaughtered, to the number of eighty-five, Abiathar alone escaping,—Nob, with its inhabitants, (and oxen, asses, and sheep,) destroyed,—Abiathar, with the Ephod, flees to David, with whom he remains.

1061. David defeats the Philistines, and compels them to raise the siege of Keilah,—consulting God, he learns

that the people of Keilah intend to betray him to Saul,—he therefore escapes thence to the wilderness of Ziph, where he and Jonathan have a secret interview, and renew their friendship, and covenant.

The Ziphites betray, to Saul, David's whereabouts, and lead him to the outlaw's lair, to find him fled to the wilderness of Maon,—Saul follows,—when he is one side of the mountain, and David on the other, (both ignorant that they are so near together,) a message is brought to Saul of a Philistine invasion,—he ceases the pursuit of David, and returns to battle with his old enemies.

David takes refuge in the fastnesses of En-gedi.—Saul, having defeated the Philistines, renews his persecution, and traces David to En-gedi.—David finds the King asleep in a cave,—saves his life; but cuts off his skirt,—announces from a distance what he has done,—Saul confesses his wickedness,—asks David's forgiveness,—exacts from him a promise to spare his house, after his death,—and returns home.

1060. David demands supplies from Nabal,—being refused, he sets out to revenge himself,—Abigail meets, and appeases, him,—Nabal dies,—David marries Abigail. The Ziphites again betray David's whereabouts.—Saul, with 3,000 men, goes to seek him, and pitches on the hill of Hachilah, while David remains in the wilderness of Ziph,—he enters Saul's camp,—takes his spear and cruse; but spares his life,—proclaims, from a hill opposite, what he has done,—Saul again repents,—and returns home.

1058. David again flees to Achish,—is now *well* received,—Achish gives him Ziklag to dwell in. (David remains sixteen months at Ziklag,—spoils the S. Geshurites, the Amalekites, and other foreign tribes, while pretending to Achish that it is against the S. tribes of *Israel* his marauding expeditions are directed, and so making the Philistine "lord" believe that he is abhorred of the Hebrews, and, therefore, bound to *him* for ever).

1056. The Philistines make war with Israel, and assemble their forces at Aphek,—David, with his followers, accompanies Achish, as if to aid against his own countrymen,—the other Philistine "lords," suspect-

ing he will prove a traitor to them in battle, demur to David's presence,—Achish, accordingly, sends him back.

David, on reaching home, finds that the Amalekites have burned, and spoiled, Ziklag, and carried off all the females, during his absence,—Divinely directed, he pursues, and overtakes, the Amalekites,—slays all but 400, who escape,—recovers all the captives and goods, taking large spoil in addition,—sends presents to the elders of numerous cities.

(All the particulars up to this point are from I. Sam.)

1056. Tidings of the battle of Mount Gilboa are brought to David, at Ziklag, by an Amalekite, who professes to have given Saul his *coup de grace*,—David causes the messenger to be slain,—he laments for Saul and Jonathan.

1055. Divinely directed, David goes up to Hebron, with his wives and followers,—and is there *anointed King over the house of Judah*.

(David's settled life, at Ziklag, as "a legitimate chief with fixed possessions," was a transition-state between his outlaw, and his king, life.)

4. KING-LIFE AT HEBRON, (1055-1048.)

? David thanks the men of Jabesh-Gilead, for burying Saul and his sons.

War with the house of Saul.

? Battle of Gibeon: Abner defeated: Asahel killed.

David marries four additional wives, and has six sons born to him.

War with Ish-bosheth continues, to the advantage of David, whose cause gains ground.

1053. Abner quarrels with Ish-bosheth,—offers to bring Israel over to David,—the latter demands, and obtains, (as the condition of entertaining the proposal), the restoration of Michal.

Abner consults with the "elders of Israel,"—goes to Hebron, and arranges with David the transfer to him of the allegiance of the eleven tribes,—returns to effect his purpose.—Joab, learning what has hap-

pened, denounces David's conduct,—and sends, (as if from the King), to call Abner back.—Abner returns,—and is slain by Joab, in the gate of Hebron.—David makes lamentation over the murdered man. Ish-bosheth slain,—his assassins put to death by David.

All the tribes assemble at Hebron, and offer David the crown of the Entire Kingdom,—he is anointed, and takes a Coronation Oath, as King over all Israel.

5. KING-LIFE AT JERUSALEM, (1048-1015.)

1048. Jerusalem taken, and made David's capital,—he extends the city,—and builds a house for himself on Mount Zion, Hiram sending workmen, and cedar-wood.

(David takes fresh wives, and has eleven children born to him, at Jerusalem).

1043. David defeats the Philistines, twice, in the Valley of Rephaim.

1042. Assembling the chief men of all Israel, David removes the Ark from Kirjath-jearim, — Uzzah smitten,—the Ark taken aside, and left in the house of Obed-edom.

Hearing that its presence has proved a blessing to Obed-edom, David is encouraged to accomplish his design,—the Ark safely brought to Jerusalem, and placed in the tent prepared for it,—Michal taunts her husband, &c.

- ? David announces to Nathan his intention of building a Temple,—the prophet first encourages him,—afterwards, Divinely directed, forbids his design, and announces that it shall be Solomon's work; but promises that David's kingdom shall be established,—David utters a Thanksgiving Prayer.

1040. David conquers, and subjects, the Philistines, (taking "Gath and her towns"), and Moab,—conquers Zobah, and Damascus, (reducing Damascus to vassalage),—Toi, of Hamath, sends his son with congratulations and presents to David,—Mephi-bosheth adopted, and Ziba made his steward.

1037. An embassy sent to Hanun, king of Ammon, who shamefully treats them,—David accordingly, commences war with the Ammonites.—These unite with Rehob, and Zobah,—the allies are defeated.

1036. Hadadezer forms, against David, a Syrian league, which is overcome,—the Syrian states dependent on Hadadezer ask for terms, and accept vassalage.
- ? Edomites defeated by David, Joab, and Abishai, in the Valley of Salt,—their country wasted, and garrisoned,—they are reduced to subjection.
1035. Rabbah of Ammon besieged by Joab, David remaining at Jerusalem.
David commits adultery, and murder,—takes Bathsheba for wife,—she bears him a son.
1034. Nathan convicts the King, by a parable, of the enormity of his guilt, and denounces God's judgments upon him, in consequence,—David repents,—Bath-sheba's child is smitten with sickness, and dies.
1033. Rabbah captured, and Ammonites subjected,—Solomon born.
1032. Amnon outrages Tamar.
1030. Absalom slays Amnon, and flees to Geshur.
1027. Absalom's return to Jerusalem effected by Joab, through the Tekoite woman.
1025. Absalom recalled to his father's presence and favour. (Absalom smooths the way to revolt).
1023. Absalom obtains permission to go to Hebron,—and sets up his standard there.
David flees,—Absalom enters Jerusalem.
Ahithophel's advice, to follow David immediately, not taken,—he hangs himself.
David crosses the Jordan, to Mahanaim, and is hospitably received,—Absalom's troops, under Amasa, follow.
Defeat, and death, of Absalom,—David inconsolable at the loss of his son,—is rebuked by Joab.—David sends to Zadok, and Abiathar, urging them to procure his recall,—wins over Amasa, by a promise of his superseding Joab.
Judah, and part of Israel, unite to welcome back their king, who returns to Jerusalem.
1022. The men of Israel quarrel with those of Judah,—and revolt, under Sheba,—Amasa ordered to quell the rebellion; but fails to collect troops within the appointed time,—Abishai entrusted with the task,—Joab joins him,—and slays Amasa, at Gibeon,

—Sheba besieged in Abel,—his head cut off, and thrown to Joab.

- 1022-1019. Three years bad harvests, on account of Saul's slaughter of the Gibeonites, who now demand seven of Saul's "sons" to crucify, — David consents,—Rizpah watches the bodies,—David at last buries them, (with the ashes of Saul, and his sons killed at Gilboa), in the sepulchre of Kish,—the dearth then ceases.
1018. David's Last Philistine War,—four battles, in each of which a giant is killed, one of them being on the point of slaying David, in the first conflict.
(David utters a Song of Thanksgiving, when God had thus delivered him from all his enemies,—and speaks his "last words").
1017. David determines to number the people,—when the Census is almost done, God, through Gad, expresses his anger, and offers David the choice of three evils, —the result of the king's choice is a fearful Pestilence of Three Days, which, after smiting 70,000, is stayed, at Araunah's threshing-floor.—David goes up thither, —buys the floor, oxen, and implements,—and offers sacrifices. — God accepts them, and the plague is finally stayed.

(This is the limit of David's reign as related in II. Sam.)

The remaining events of his life, as narrated in I. Kings, and Chron., all occurred in 1015 B.C. As they have just been studied, there is no need to recapitulate them here; the student can himself make an Epitome of them, and add them in this place, if called upon to sketch David's life.

DAVID'S CHARACTER. — Of much personal strength, vigour, and activity; capable of undergoing great hardships.

As a warrior.—Brave, skilful, energetic, magnanimous.

As a ruler.—Wise, far-seeing, and essentially patriotic. Constitutional and just in the early part of his reign, the latter portion of it was, unfortunately, marked by despotism, growing chiefly out of the large standing army which he kept.

In religion.—Cherished firm faith in God, attributing all blessings and deliverances to him alone,—zealous in

support of the national worship,—and devoutly pious in his own feelings and general conduct,—above all, implicitly obeying Jehovah, (in this respect forming a perfect contrast to Saul).

In private life.—As a rule, a fond and devoted parent,—a faithful friend,—temperate in habits,—warm-hearted, and impulsive, (traits leading him into much trouble),—generous,—and clement, (*e.g.*, in his sparing Saul).

The great blots on his fame are—

1. *His proposed assassination of Nabal.*
2. *His ingratitude to Joab.*
3. *His Adultery, and the murder of Uriah.*
4. *His numbering the people, without consulting God, and with a view to foreign conquests, (a thing utterly opposed to Jehovah's will).*
5. *His injunctions to Solomon to find some excuse for slaying Shimei and Joab, (both of whom he had personally forgiven).*

It will be seen that these errors, and crimes, sprang, mainly, from his natural impulsiveness,—and from the spirit of the age in which he lived, (when monarchs considered it no sin to appropriate *any* woman they fancied, and regarded human life as of no account).

David's character seems to have sadly deteriorated in the latter part of his reign. As early as the period of his Adultery, a slothful supineness seems to have stolen over him, for, instead of himself leading his army against Rabbah, he remained at Jerusalem.

The numerous harem he kept must have tended to this lowering of moral, and physical, tone.

After his double crime, he seems to have been haunted by a remorse that paralyzed him, body and mind: he ceased to attend in the gate to administer justice, and shewed himself foolishly weak in connection with Absalom's rebellion.

At the same time, the despotic power he had established, united to the preceding causes, rendered him capricious, so that he was frequently guilty of injustice, and cruelty.

This change in his character, and his tyranny, had so alienated his subjects' affections, that his own tribe joined in Absalom's Rebellion, and such an insignificant personage as Sheba was able to rouse Israel against him.

After the crushing of these revolts, however, a great portion of the enthusiasm felt for him, at the commencement of his reign, returned, while, having learned a bitter lesson, he seems to have henceforth returned, in a considerable degree, to his old, and better, self.

In spite of all drawbacks, however, David's reign was really beneficial to the country:—

"He had succeeded to a kingdom distracted with civil dissension, environed on every side, or occupied by, powerful and victorious enemies, without a capital, almost without an army, without any bond of union between the tribes. He left a compact and united state, stretching from the frontier of Egypt, to the foot of Lebanon, from the Euphrates, to the sea. He had crushed the power of the Philistines; subdued, or curbed, all the adjacent kingdoms; he had formed a lasting, and important, alliance with the great city of Tyre. He had organized an immense disposable force," "at the head of which were officers of consummate experience, and, what was more highly esteemed, in the warfare of the time, of extraordinary personal activity, strength, and valour."

"He had also given especial attention to the management of public worship, as the most efficacious means of promoting religion and morality, and, consequently, obedience to the invisible, Supreme, Monarch."

His reign is "the great critical era in the history of the Hebrews. It decided that they would have, for nearly five centuries, a national monarchy, a fixed line of priesthood, and a solemn religious worship, by music, and psalms of exquisite beauty; it finally separated Israel from the surrounding heathen, and gave room for producing those noble monuments of Sacred Writ, to the influence of which over the whole world no end can be seen."

The real work of establishing Israel as lord over the whole soil of Canaan was left for David, though initiated, and partially accomplished, by Joshua.

The declaration, on Jehovah's part, that David was "*a man after his own heart*," (which has been a favourite weapon of infidelity), does not mean what enemies represent it as doing: it is no *justification* of his crimes, for these we find God severely denouncing, and punishing.

The expression is intended to apply to the earnest zeal he almost always displayed to learn and execute God's will,

in the acts of his administration,—to his efforts on behalf of religion,—and to his not following “strange gods.”

At the same time, too, we must remember, (as has been before intimated), that his vices were the fault of the age, rather than the man,—that, in comparison with other Western monarchs, his faults were light,—that his ruling anxiety, and aim, were to do right,—and that, though he sinned, his repentance was always bitter. No one who has read the Psalms he wrote can doubt his deep, ardent, and habitual piety.

David was a notable type of Christ, in—

1. *His descent* from the same tribe, and family.
2. *His being anointed king over Israel*, (as Christ is the Messiah of *his* Israel, the Church).
4. *His sufferings, and trials*, at the hands of his enemies.
5. *His betrayal* by Absalom and Ahithophel, (foreshadowing Christ's, by Judas).
6. *His final triumph* over all his foes.
7. *His extensive kingdom*.

David's writings.—It is a matter of keen debate, how many of the Psalms were written by David.

It is not within our scope to discuss the question. All that is needed for the student is the knowledge that, out of the 150 Psalms, *the Hebrew Text attributes to David 73; and the Septuagint 84.*

There were, doubtless, besides the Psalms of David which we possess, large numbers of poetical compositions penned by him, but not extant: of this we have evidence in the fact that the account of his life contains rythmical pieces, *e.g.*,—*David's Lament over Saul and Jonathan*; part of his *Lament over Abner*; and his “*Last Words*.”

David's writings are usually sweet, elegant, and musical, with a plaintive undertone pervading them, (as we might expect from the colour of his life); but at times they rise to the most gigantic, and magnificent, sublimity, or rush on in a torrent of scathing invective, and denunciation. They embody every possible phase of the Christian pilgrimage, from the summit of the “*Delectable Mountains*,” down to the “*Valley of the Shadow of Death*.”

DAVID'S INSTITUTIONS,—RELIGIOUS, CIVIL, MILITARY: AND HIS PERSONAL, AND HOUSEHOLD, ESTABLISHMENT.

The account of these is taken from II. Sam., and I. Chron.

They nearly all existed in the same form under Solomon. The student will be able to tell which of them were modified, or abolished, under that monarch, when his reign has been considered. Wherever no change is indicated, it must be understood that David's, and Solomon's, Institutions were identical, so that questions asked about those of the latter must be answered in exactly the same manner as if put concerning the former.

I. RELIGIOUS INSTITUTIONS, AND AFFAIRS.

David found the religious condition of the people at a low ebb, to which it had long been sinking, from the death of Joshua. Under the Judges, *every man did what seemed right in his own eyes*,—most of the Judges were impious, and some of them scandalously vicious,—and the very priesthood grew corrupt, (*e.g.*, Eli's sons). Saul, instead of upholding the national religion, slaughtered, and otherwise ill-used, the priests, until wearing an ephod was regarded as almost a crime; while his own impious example was most detrimental to his subjects' character.

The supremacy of the Philistines, too, was extremely destructive of the national worship.

Finally, the original Tabernacle, with the Altar of Burnt-Offering, was at Gibeon, while the Ark was at Kirjath-jearim, so that there was no rallying-point for sacrifice and worship. The priests and Levites, no longer called upon to perform their proper duties, or receiving their due support, ceased to regard themselves as a separate class, and engaged in civil and military affairs, like those of other tribes.

As soon as David's rule over the whole country was assured, he took steps to restore the worship of Jehovah. Determining to make Jerusalem the religious, as well as political, centre of the Tribes, he first of all fetched up the Ark from Kirjath-jearim, and placed it in the tent which he had prepared as its temporary abode, until he should have raised for it the temple he contemplated building.

This act established the Priests in direct service before the Ark. Having been forbidden himself to construct God's House, he set to work, with a noble and generous self-abnegation, and pious zeal, to do all he could towards preparing ample material for the task to be accomplished by Solomon,—and towards organizing, and ordering, the worship and service of the as yet unbuilt temple.

The "Religious Institutions," &c., of David include the *Priests*, the *Levites*, and the *Preparations* made for building the *Temple*.

I. The Priests.

1. THE HIGH-PRIEST:—

During David's reign there were *two high-priests*, (*Abiathar*, son of *Ahimelech*; and *Zadok*, son of *Ahitub*),—a phenomenon thus explained:—

Aaron's two elder sons, *Nadab* and *Abihu*, being slain by *Jehovah*, the High-priesthood fell to the family of *Eleazar*, Aaron's third son. It continued in that line, until *Eli's* time, when, for no recorded cause, the office was taken from the family of *Eleazar*, and transferred to that of *Ithamar*, Aaron's youngest son,—*Eli* being the first high-priest of the new line.

When *Jehovah* denounced the misconduct of *Eli's* sons, He declared that He would deprive the family of the High-priesthood, adding,—

"And I will raise me up a *faithful priest*, that shall do according to that which is in mine heart, and in my mind: and I will build him a sure house; and he shall walk before me anointed for ever."

The office, however, continued in the line of *Ithamar*, until the reign of *Saul*, when *Ahimelech*, of that family, being Chief Pontiff, was slain with all his house, save *Abiathar*, his son. *Saul* then gave the office to *Zadok*, son of *Ahitub*, of the family of *Eleazar*: thus God's message was almost fulfilled,—the office being partially restored to the right line, and *Zadok* continuing all his life to prove himself "a faithful priest."

Meanwhile, *Abiathar* having fled, with the *Ephod*, to *David*, the latter received him, and, at his succession to the throne of *Judah*, made him High-Priest over that

kingdom. Meanwhile, Zadok performed the duties of his office in Israel.

On becoming sole king, David, knowing that prophecy was fulfilled in Zadok, and that he was a good and true man, did not interfere,—but allowed him, and Abiathar, to occupy the post together. There is no record of how they shared the duties of the office: but we find both remaining faithful to David, until Abiathar's joining Adonijah's conspiracy.

When Solomon degraded Abiathar from his office, as will be found presently, *Zadok became sole Pontiff*,—and his descendants continued to occupy the High-priesthood, and advise the monarchs of Judah, until the Captivity. Thus was Jehovah's prediction completely fulfilled,—for “*a faithful priest*,” (not of the line of Eli, and Ithamar), wore the tiara,—his “house” was a “sure” one,—and he and his family “walked before” the Kings of Judah, (God's “anointed”), “for ever,” (i.e., as long as the kingdom of Judah endured).

(Both in II. Sam., and I. Chron., instead of “Abiathar, the son of Ahimelech,” we read, “Ahimelech, the son of Abiathar.” Also, in Mark, we find Christ representing “Abiathar” as “the High-Priest,” who gave David the shew-bread; whereas he is called “Ahimelech,” in the account of the occurrence given in I. Sam.)

Now, the New Test. words are fairly explainable, by understanding them as meaning “Abiathar, who afterwards became High-Priest,”—for the event *did happen in Abiathar's days*, though he was not High-Priest at the time.

But this does not explain the *Old Test.* readings. We can, however, bring them into accord with that in Mark, by simply supposing, (as was, and is, not rare, in the E.), that both the High-Priest, usually called “Ahimelech,” and his son, usually called “Abiathar,” had each two names, being called, indifferently, either Ahimelech, or Abiathar.

This seems the correct solution; if it be not so, we must conclude that the Old Test. scribes have made a most clumsy and careless error, in transcription.

2. THE ORDINARY PRIESTS:—

David assembled these, before his death, and divided them into

Twenty-four Courses,—each to officiate, in turn, one week at a time, the course being changed every Sabbath.

Twenty-four Heads of Families were appointed to preside over the Courses.

(These, with the then high-priest, and those who *had* served as such, constitute the "*chief priests*" of the New Test.)

The heads of the Courses were chosen, and the order of service fixed, by lot.

The reasons for David's dividing the priests, (and Levites), seem to have been, that

1. The number of the tribe was so large, that they could not possibly all minister together.
2. The duties of the Temple would prove more various than those of the Tabernacle had been, and, therefore, it was necessary to appoint a distinct class for each office.
3. The work of the Temple would be far heavier than in the Tabernacle days, and would, consequently, be more exhausting. By dividing into Courses,—only one of which served at a time,—overwork, with its consequent fatigue, was avoided.

(Only four of the courses returned from the Captivity; but these were anew divided into twenty-four, which assumed the same names as David's Courses.

Thus, the eighth course, of which Abijah was head, did not return from the captivity; yet we read that Zacharias, father of John the Baptist, was "*of the course of Abia.*"

After the return, the number of Priests increased so greatly, that it was found impossible for the whole of a course to minister at once: consequently, each of the twenty-four was divided into six sub-courses, or families,—one of which ministered a day at a time on each of the first six days of the week of their attendance, while all united on the seventh day in offering the sacrifices.

Each member of every sub-course had his own special duty, fixed by lot: thus we find it was the turn of Zacharias to burn incense).

II. The Levites.

It had been customary for the Levites to commence their duties at thirty years of age: *David*, however, altered this regulation, and *made them eligible for their office from twenty years old, and upwards.*

He found that *there were 38,000 of the tribe, whose age fulfilled the required conditions.*

These he divided into four classes, the first having the same duties that had ever been the Levite's lot, and the other three being set aside for special services which the Temple would demand.

Three of the four classes were divided, by David, into courses.

The four classes of the Levites were—

I. THE GENERAL ASSISTANTS,—24,000 in number,—*divided into twenty-four Courses*,—officiating in turns, probably a week at a time.

Their general duties were the same as those originally ascribed to the whole body of Levites, under Moses.

2. THE OFFICERS AND JUDGES,—6000 in number,—*no division into Courses given.*

The Duty of the Officers was, probably, the administration of the written, (as opposed to the oral), Law.

The Judges seem to have been inferior magistrates, performing, in a lower degree, the same functions as the Officers.

Some, however, (and that with a considerable shew of reason), make the Judges superior to the Officers, and represent the latter as *merely scribes, clerks, or assessors, to the former.*

3. THE PORTERS,—4000 in round numbers,—*divided into twenty-four Courses*, each serving a week at a time, in rotation,—their order, quarter of service, and duties, being fixed by lot.

There were four chief Porters over the twenty-four Courses. These appear to have remained on service always, lodging in the Temple so as to be close at hand to open, and shut, the gates.

Twenty-four Porters were to officiate daily,—*six on the E.; four on the N.; eight on the S.; six on the W.*

The duties of the Porters appear to have been to open, and shut, the gates of the Temple; to keep the peace

in its precincts; to prohibit the entrance of any unclean, or otherwise ineligible persons; and to act as night-patrols.

4. **THE MUSICIANS**, (Vocal and Instrumental), 4,000 in number,—*divided into twenty-four Courses*, serving in rotation.

The whole musical arrangements were under the direction of three "fathers of the Levites," viz.,

(1.) **Heman**, a Kohathite, who conducted those who performed on the "*horn*," (i.e., probably, wind instruments generally), and had, doubtless, partial direction of the singing.

(2.) **Asaph**, a Gershonite, who conducted those who were to "*prophesy*," (used here in its literal sense of speaking forth), "*to the order of the king*," (i.e., probably, to perform whatever Psalms David might entrust to them).

He appears to have been at the head of the vocal department, as well as to have led those who performed on the cymbals, and other instruments,—and, with his band, stood on Heman's right hand.

(3.) **Ethan**, (or Jeduthun), a Merarite, who conducted those that "*prophesied*" on the harp, (i.e., probably, stringed instruments generally),—and, doubtless, partly directed the singing. He, with his band, stood on Heman's left hand.

The sons of Heman, Asaph, and Ethan, with their children, formed a select body of highly-trained musicians, to the number of 288, who, with the three heads of song, seem to have been always on duty, and to have lived within the Temple precincts.

These 288 were divided into twenty-four minor Courses, (of twelve each), one of which seems to have been included in, and to have led, each of the larger courses into which the 4,000 were divided.

III. David's Preparations for building the Temple.

1. He drew the plan of the House, and organized its worship, and service,—being inspired by Jehovah in both these tasks, (just as Moses was Divinely instructed with regard to the Tabernacle).

2. Having calculated the gross amounts of various materials required, he proceeded to provide them, from the following sources:—

- (1.) Tyre and Zidon,—*Cedar-wood*.
- (2.) Various Parts of Palestine,—*Timber*; *Marble*, and other *hewn stones*, “in abundance.”
- (3.) The “Dedicated Things,”—*Gold*, 100,000 talents, *Silver*, 1,000,000 talents; *Iron*, and *Brass* (native copper), “without weight;” *Precious Stones*, (“onyx,” &c.)
- (4.) His own private Resources,—*Gold*, “of Ophir,” 3,000 talents; *Silver* (refined), 7,000 talents.
- (5.) The Freewilling Offerings of Princes of the Tribes, and the other Heads of “The Congregation,”—*Gold*, 5,000 talents, and 10,000 “drams,” (probably the Persian “daric,” with which the captivity made the Jews familiar, so that they employed it as a standard of value, after their return. The golden “daric”=25s. English); *Silver*, 10,000 talents; *Brass*, (native copper), 18,000 talents; *Iron*, 100,000 talents; *Precious Stones* of various kinds.

3. He calculated the amount of materials needed for each purpose where metal was to be employed, and set the respective weights aside.

4. He assembled, for the work, the most skilful artizans, (stone-masons, carpenters, wood-carvers, lapidaries, &c.)

All this labour David performed cheerfully, and heartily, —being guided by a desire to do all he possibly could, (short of building the Temple), towards his cherished design; and by the fact that Solomon was “young and tender.”

The gold and silver contributed from the preceding sources would, (taking the *Hebrew* “talent” as the one meant, and regarding it as equal to about 125 lbs. Troy), come to the enormous total of 140,625,000 lbs. Troy! while the value, (taking the gold=£4, and the silver=5s. per oz.), would be about £1,029,375,000 sterling!!! Adding to this the value of the copper, iron, gems, timber, and hewn stone, we reach a sum that is simply fabulous,—

sufficient, (Prideaux says), to have constructed the Temple of solid silver.

There must be a great error somewhere. The different *ways out of the difficulty*, offered by authorities, are these:—

(1). *To take the reading of Josephus*,—viz., 10,000 talents of gold, and 100,000 talents of silver, as the quantity of those metals appropriated from the “dedicated things,” (accepting the other figures as they stand). This, computed in English money, however, gives a total of $97\frac{1}{2}$ millions sterling,—*far too high a figure still!*

(2). *To take the Arabic Version*, which gives 1000 talents of gold, and 1000 talents of silver, in place of 100,000, and 1,000,000 talents respectively. This, (leaving the other figures as in our text), however, gives a total of £60,752,490, sterling,—*still too high!*

(3). *To regard the “talent” as the Babylonish standard of that name*, which was only a little more than one-half the Jewish. Then, taking the number of talents in our text, in Josephus, and in the Arabic Version, respectively, we obtain these values:—

Our text,—£600,468,750.

Josephus,—£88,593,750.

Arabic text,—£35,437,500.

All these seem *still too high!*

(4). *To look upon the “talent” as the Syriac standard of that name*, which was only one-fifth of the Babylonish. Then, taking the number of talents in the three different authorities, we arrive at these amounts:—

Our text,—£120,093,750.

Josephus,—£17,718,750.

Arabic text,—£7,087,500.

Neither of the last two estimates is impossible; but, when we consider what a large amount has still to be added as the value of the other materials, the sum derived from following *Josephus is improbable*, and we are limited to the conclusion that *there is an error in transcription in the Hebrew text,—that 1000 Syriac talents of gold, and the*

same of silver, were given by David out of the "things devoted," and that the total value of the precious metals contributed was £7,087,500, sterling!

Prophets during David's reign.

(These did not of course form part of the "*Religious Institutions*" of the reign; but this seems the most suitable place in which to notice them).

(1.) **Gad**,—probably a pupil of Samuel,—joined David at the Cave of Adullam,—employed by Jehovah to offer the King one of three alternative punishments, for numbering the people, and to order him to sacrifice at Araunah's threshing-floor,—died, probably, about 1017.

Gad seems to have composed a narrative of David's reign,—"*Now the acts of David . . . are written in . . . the book of Gad, the Seer,*" (I. Chron. xxix., 29.)

(2.) **Nathan**,—first mentioned as approving, and then, (after a Divine revelation), as forbidding, the King's intention to build Jehovah a house,—denounced David, *in re* Bath-sheba and Uriah,—commissioned, by Jehovah, to call Solomon, "*Jedidiak*,"—greatly aided in thwarting Adonijah's scheme of seizing the throne,—supposed to have superintended the training of Solomon, and to have died early in that king's reign.

Nathan's son, Zabad, was Solomon's "*principal officer*," and "*friend*:" and another of the prophet's sons, Azariah, was, in the same reign, "*over the officers*."

Nathan is mentioned, in connection with Gad, (in the passage already quoted), as writing a book containing the acts of David.

Nathan was of the same house, in Judah, as David, and, indeed, belonged to an older branch of the family, for while *David was descended from Ram*, second son of Hezron, *Nathan sprang from Jerhameel*, Hezron's eldest son. The steps of the prophet's pedigree, are as follows:—

JUDAH, — Pharez, — Hezron, — Jerhameel, — Onam, — Nadab, — Appaim, — Ishi, — Sheshan, — Sheshan's daughter, ne having no sons, (m. Jarha, an Egyptian), — Attai, — *Nathan*.

One of David's sons was named "*Nathan*," probably in honour of the prophet.

(3) **Zadok**,—Though David styles him “*a seer*,” (when he orders him, and Abiathar, back into the city, with the Ark), no instance of his acting as a prophet is recorded.

CIVIL INSTITUTIONS.

I. David's Cabinet, or Ministry.

There is no doubt that David *had* a Cabinet, consisting of the heads of Religion, Law, Civil Administration, Military Affairs, and the King's Household,—together with a few of his personal intimates.

Of these Ministers, or Advisers, *four lists are given*,—two in II. Samuel, and two in I. Chron.

These lists differ so much in order of arrangement and in other respects, that it is impossible to say how the individuals ranked in order of importance; the only classification feasible rests upon their respective departments in the State. Adopting this, the following seems to be a correct

List of David's ministers, according to their Offices:—

1. Ministers of Worship,—Zadok, and Abiathar.
2. „ „ War,—Joab, and Benaiah.
3. „ „ Finance,—Adoram, (or *Adoniram*). His special office was “*over the tribute*,” i.e. he was *Receiver-General of Taxes*.

4. Secretary of State, and Chief Law Officer,—Seraiah, (called also “*Sheva*,” “*Shisha*,” and “*Shavsha*.”)

He is designated “*the scribe*,” but the title did not, at this time, include the same functions as in the time of Christ.

5. Keeper of Records, and Public Annalist,—Jehoshaphat.
He is styled “*recorder*,” and, in the margin, “*remembrancer*.”

6. The King's Private Secretary,—Jonathan.
The above title is, doubtless, meant by that of “*scribe*” as applied to him.

Three of those named in the lists seem to have been the intimate friends and confidential advisers of the King.

They may be styled

7. The Privy Council, { Jonathan, "*a counsellor.*"
including . . . { Ahithophel, "*the king's counsellor.*"
Hushai, "*the king's companion.*"

8. Comptroller of the King's Household,—Ira, "*a chief ruler about David.*"

He is called a "*Jairite,*" i.e., a member of the house of Jair.

9. Tutor, or Guardian, of David's Sons,—Jehiel.

10. "Chief Rulers,"—"David's Sons."

In what their duties consisted, it is impossible to affirm with certainty: it seems most probable that they acted as their father's deputies, or vicegerents, each supervising some special department of government, just as Ira had the general superintendence of the household.

Some, however, regard the expression "*chief rulers,*" as meaning "*Ecclesiastical counsellors, or chief church lawyers.*"

II. The Princes of the Tribes.

(The original Princes were the eldest sons of the founders of the different Tribes; afterwards it would appear that the post became elective). In rank and function, these officers seem to have resembled our Lords-Lieutenant of counties.

In the List of these Princes, in I. Chron., it is noteworthy that

- (1). *Gad and Asher are not named.*
- (2). *Levi appears coördinate with the other Tribes.*
- (3). *The Aaronites, who were only a family of the Levites, are represented as a distinct Tribe,—while Zadok, is mentioned as their "Prince."*

From this we gather, then, that the Priests and Levites were not altogether debarred from Civil status, and office.

It is clear, also, that neither were the Tribe of Levi shut out from military functions, for we find *Zadok* distinguished as a mighty man of valour, while *Benaiah*, the heroic Captain of the Life-guard, was son of *Jehoiada*, a High-priest.

MILITARY INSTITUTIONS.

Until the time of *Saul*, the Hebrews had no standing army; but all the males between 20 and 50 were liable to service in time of war,—the number called out depending upon the force of the enemy.

Saul, however, early in his reign, founded a standing force of 3000 warriors.

David, building upon the basis laid by *Saul*, constructed a complete and admirable military organization, the three great features of which were The National Militia, (or Army),—The Royal Life-Guard,—and the “Mighty Men.”

1. The National Militia, or Army:—

All the male population liable to service seem to have been divided into twelve equal portions, each of which, in rotation, supplied a legion of 24,000 men, who served for one month at a time, in the course of the year.

There were thus, always, 24,000 men under arms, and available for war, while, in cases of emergency, any additional portion, or even the whole, of the national force, might be called out.

The Officers of the National Militia were

(1.) *Joab, the generalissimo.*

(2.) *The Commanders of the Twelve Legions, who were chosen from the “chief fathers, (i.e., the heads of tribes and clans), and corresponded to the modern Generals of Division.*

(3.) *The Captains of Thousands,—corresponding to our Colonels,—the Thousand being equivalent to our Regiment.*

(4.) *The Captains of Hundreds.—corresponding to our Captains,—the Hundred being equivalent to our Company.*

This organization would appear not to have survived the Schism, for, under Jehoshaphat, we find the army divided into five unequal portions, each under a separate commander.

2. The Royal Life-guard, or Body-Guard, consisting of the

Cherethites and Pelethites, under the command of Benaiah, son of Jehoiada.

It is generally admitted that these formed David’s body-guard, but who and what they respectively were, beyond this, is a much-debated point.

The following are the different views taken by various authorities:—

1. Some regard the terms as Proper Names:—

These take the term *Cherethites* to mean *Philistines*, since it is so employed in three passages in the Old Testament; but they are divided between two opinions as to the application of the word in the present case; thus,

(1.) One set of critics assert that they were *actually Philistines, mercenaries of David*.

(2.) The other set make them to have been *those of David's followers, during his exile, who dwelt with him in the Philistines' country, and assumed the title of Cherethites in commemoration of their devotion to the king during that period of his career*.

With regard to the *Pelethites*, all agree to understand *those followers of David who joined him at Ziklag*. Amongst these an individual named *Pelet*, or *Peleth*, is mentioned; it is suggested that *he became captain of this band, and that from him it took its appellation*.

2. Some regard the terms, not as Proper Names, but as Common Nouns, indicating the functions of the two bands. Of these critics

(1.) Part follow the Targum, and translate "archers," instead of "*Cherethites*,"—and "slingers," instead of "*Pelethites*."

(2.) Others would read, "headsmen," (or executioners,) for "*Cherethites*,"—and "couriers," for "*Pelethites*."

They derive the two words from Hebrew verbs meaning, respectively, to cut off, and to run swiftly, and regard the Cherethites as analagous to the Roman lictors, and the Pelethites as royal messengers.

Now, it is remarkable that, *with the exception of the theory that the Cherethites were David's original followers, who assumed the name from their residence with him at Gath, all these different interpretations may be made to harmonize, thus:—*

a. In re the Cherethites.—Regarding them as *Philistines*, they would certainly be "archers," for the nation was famous for its skill in the use of the bow; while there is no reason why they should not have acted as "headsmen."

b. In re the Pelethites.—Regarding them as those Israelites who joined David at Ziklag, we find that these were mostly Benjamites, and that they were “armed with bows, and could use both the right hand and the left in hurling stones, and shooting arrows out of a bow.” Thus the *Pelethites* actually were skilful “slingers;” while there is no reason to oppose the view that, active as the Benjamites are represented, they should have been also royal “couriers.”

Summing up results:—

1. The Cherethites were Philistine Mercenaries,—skilled, (as all the nation were), as “archers,” and probably, having for one of their main functions to execute capital and other punishments ordered by the king.

2. The Pelethites were those Israelites who joined David at Ziklag,—were skilful archers and “slingers,” and were, probably, employed as king’s “couriers.”

3. The Mighty Men, or Heroes, (*Heb.* “Gibborim”).

These were a Military Order, including all warriors who specially distinguished themselves,—numbering at first thirty-six individuals,—and divided (like our own Orders of Knighthood), into grades, of which there were three:—

1. *The three “Chief of the Mighty Men,”*—Adino, (Captain of the three), Eleazar, and Shammah.

2. *Three “Mighties,”* (ranking next to the first three),—Abishai, (Captain of these three), Benaiah, and a third whose name is not given.

3. *The “Valiant Men of the Armies,”*—(forming the lowest rank of the Order).

These were at first styled “*The Thirty*,” from that being their original number, which, however, increased, as fresh acts of bravery brought other heroes into notice, and won them a place in this Legion of Honour.

In I. Sam. 37 “Mighty Men” are mentioned: in I. Chron. more than double that number are given,—thus shewing that the order was always increasing.

The establishment, by David, of a thorough national military organization, is owing, doubtless, to the observa-

tions made by him whilst amongst the Philistines, who were the most accomplished warriors bordering upon the Hebrews.

The Hebrew forces were, at David's succession, composed entirely of foot-soldiers. It had been strictly commanded by Jehovah, when He foretold, through Moses, that the people would hereafter insist upon having a king,—“He shall not multiply horses to himself,” (the reason given for the prohibition being lest he should “cause the people to return to Egypt”).

This prohibition seems to have meant, however, to extend only until the Hebrews had become firmly settled in the country, which they may be regarded as having done only in David's reign.

Be this as it may, we find David reserving, of the horses taken by him from Hadadezer sufficient for 100 chariots. Many authorities represent these as being intended for state-equipages only,—an utterly unlikely thing! There is no doubt that he introduced chariots into the National Army, otherwise, it is simply incredible, (unless we regard them as miracles), that he should have won so many battles, against serious odds, and in conflict with foes themselves possessing vast numbers of chariots.

For the transit of baggage, stores, &c., &c., it does not appear that horses were used; *camels* were, most probably, the animals so employed, (the tribes E. of Jordan having taken 50,000 of these from the Hagarites).

The formation of a standing army that should be a token, and an engine, of despotism, had been predicted by Samuel as part of the evil to come in the train of the appointment of a monarch:—

“He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties.” (I. Sam. viii. 11, 12.)

DAVID'S PERSONAL ESTABLISHMENT.

I. Certain Members of the Cabinet, (whose functions have been previously described under “*Civil Institutions*”).

These were —

1. The Private Secretary.—Jonathan.
2. The Comptroller of the Household,—Ira.
3. Guardian, or Tutor of the Princes,—Jehiel.

II. Twelve “Rulers of David’s Substance,” (who may be termed “*Royal Bailiffs*”).

DAVID’S COMMERCE.

David was more of a warrior, than political economist, and seems, accordingly, to have taken little trouble to develop the commercial resources and opportunities of the kingdom.

With *Hiram*, King of Tyre, (and also with Zidon), there was considerable trade; but this was owing to the sagacity of that monarch, not to David.

After the reduction of Edom, the ports of Ezion-geber, and Elah, on the Red Sea, were in the power of David; but he appears to have made no commercial use of them. The same may be said of the trade of the Euphrates, which was open to him.

It must be allowed, however, in fairness, that this apparent neglect must, in great measure, have been owing to David’s not possessing mounted forces wherewith to protect the merchants who would have carried on the commerce with the ports on the Arabian Sea, and with the Euphrates.

PART II.

FROM SOLOMON’S ACCESSION TO THE SCHISM, (1015-975, B.C.)

CHAPTER II. 12.

Solomon succeeds his father : his throne is
established.

CHAPTER II. 13-35.

Adonijah induces Bath-sheba to ask Solomon to give him Abishag for his wife,—the King pronounces sentence of death upon Adonijah,

and causes him to be slain by Benaiah:—Abiathar is degraded from the High-priesthood:—Joab takes sanctuary at the Altar, and is there slain, by Solomon's orders, by Benaiah, whom Solomon appoints to succeed Joab as Commander-in-chief, while Zadok becomes sole High-Priest.

v. 15. "*The kingdom was mine,*"—i.e., by right of primogeniture.

v. 22. "*Ask for him the kingdom also.*"—In the East, a monarch always succeeds to his predecessor's wives, and concubines. The Hebrews seem about this time to have borrowed the custom from the surrounding states, (though they did not long retain it), and to have regarded the taking possession of the *harem*, by a new king, as "an essential part of the ceremony of assuming the throne."

Consequently, *the appropriation by anyone but the right heir of any member of a deceased king's female establishment was regarded as a tacit assertion of his claim to the Throne.* Thus we find Ish-bosheth quarrelling with Abner, because the latter appropriated Rizpah, one of Saul's concubines,—and Absalom taking his father's concubines, in order to shew the people that he considered himself king.

Solomon, then, might naturally regard Adonijah's asking for Abishag as a reassertion of his claim to the Throne.

"*And for Abiathar the priest, and for Joab.*"—These men had supported Adonijah in his former endeavour to secure the Crown; but we have no proof that they had acted as advisers to him on *this* occasion. However, as Solomon was anxious to find an excuse to proceed to extremities against them, he assumed for the furtherance of his purpose, that they *were* Adonijah's co-plotters in the matter.

v. 25. "*He died,*"—justly, if his design were what Solomon represented it as being,—for at the time of his attempted usurpation Solomon had pardoned him *conditionally* in these words, "*If he will shew himself a worthy man, there shall not an hair of him fall to the ground; but if wickedness, (i.e., treachery), shall be found in him, he shall die.*"

Supposing him to have had a sinister motive in asking for Abishag, "wickedness" *had* been "found in him," and he was deathworthy.

It is possible, however, that he was innocent of any evil intent, and desired Abishag from pure love. If so, he did not merit his fate.

The fact is that Solomon, like Eastern despots generally, had not forgiven his rival for the Throne, and his supporters, and was only too glad of a chance to put them to death. Consequently, he did not stay to enquire into Adonijah's conduct; but at once assumed him guilty, and ordered his execution,—so that, in any case, he is chargeable with culpable injustice in executing a man without ascertaining his criminality or innocence.

v. 26. "*Anathoth*,"—one of the priest's cities, in Benjamin.

"*Thou art worthy of death*,"—No new offence had been proved against Abiathar. Solomon regards him as guilty, merely to have a pretext for punishing him for his old, pardoned offence.

v. 28. "*Joab fled . . . the Altar*,"—The Altar was then in the Tabernacle at Gibeon, whither, therefore, Joab must have fled.

The practice of man-slayers taking sanctuary in temples was ancient, and general, but was not allowed amongst the Hebrews, the command given them being, "If a man come presumptuously upon his neighbour, to slay him with guile," (as Joab *had* done), "*thou shalt take him from mine Altar*, that he may die." (Ex. xxi. 14.)

Joab's action in this instance is regarded by some as a proof of conscious guilt, as a fellow-conspirator with Adonijah; but it would rather seem that it arose from his plainly foreseeing that Solomon would take advantage of circumstances, and include him in Adonijah's fate.

v. 31. "*That thou mayest take away the innocent blood*,"—alluding to a command frequently found in the Law, e.g.,—"Ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." (Numb. xxxv. 33.)

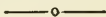
v. 32. This is, as it was when employed by David in instructing Solomon to slay Joab, a mean and paltry excuse to palliate an act of unscrupulous despotism, by

which the young king fulfilled his father's dying behest, and at the same time revenged *himself* on one who had aided in Adonijah's attempt to deprive him of the Throne, and who might hereafter prove a most formidable opponent.

Solomon had alleged, (v. 26), Abiathar's share in David's afflictions as one of the two reasons why he spared him: in this he must have been insincere, for Joab had been worth fifty Abiathars to the dead sovereign,—yet Solomon does not allow the great Captain's numerous and faithful services to plead for him.

His *true* reason for sparing the High-Priest, and slaying Joab, seems to have been that he feared the latter, but had nothing to dread from the former, when he had deprived him of office. He may, however, have been influenced also, as he declares, in not slaying Abiathar, by the fact that he was a Priest; but whether, if this consideration affected him, it was because he regarded the office as sacred, or because he dreaded the obloquy the deed would cause, is a debateable point.

EPITOME OF LIFE OF JOAB.



Joab = God-fathered.

Second son of Zeruiah, David's sister, and, therefore, *David's nephew*: Abishai was his elder, and Asahel, his younger, brother.

B.C.

? Born.

Accompanied David through his exile, and was appointed general-in-chief of his army, when he became King of Judah.

? Defeats Abner, at Gibeon; Abner slays Asahel.

1053. Slays Abner.

1048. Takes the "Fortress of the Jebusites," and so, according to David's promise, becomes, Generalissimo of the Hebrew Army.

1037. Defeats, in conjunction with Abishai, the Syro-Ammonite League.

? With David, and Abishai, defeats the Edomites in the Valley of Salt; devastates their country.

1035. Besieges Rabbah,—aids David in murdering Uriah.

1033. Sends to David to invite his presence at the Taking of Rabbah. Fall of that city.

1027. Procures Absalom's return from Geshur.
 1025. Compelled by Absalom, procures the latter's return to his father's Court.
 1023. Defeats, and slays, Absalom,—chides David for his unseemly grief, and compels him to appear in public.
 1022. Superseded by Amasa; joins, (as a volunteer), Abishai's forces against Sheba; slays Amasa; assumes the chief command of the expedition; besieges Sheba, in Abel; the rebel's head being thrown to him, he raises the siege.
 1017. Remonstrates with David against numbering the People.
 1015. Joins the plot to place Adonijah on the throne,—not punished; but retires into private life. David, on his death-bed, urges Solomon to find a pretence for putting Joab to death.
 1014. Solomon professing to believe him privy to Adonijah's asking for Abishag, Joab flees, in alarm, to the "horn of the Altar," and, refusing to come forth, is there slain by Solomon's orders; is carried to his domain in the Wilderness of Judah, and there buried.

Character.—Brave, vigorous, active, ardent,—with a powerful military genius.

Cruel and unscrupulous.

His great redeeming quality was fidelity to his king.

CHAPTER II. 36-end.

Solomon orders Shimei to build himself a house, at Jerusalem, and to remain a close prisoner therein, on pain of death:—Shimei goes, after three years, to Gath, to recover two runaway servants:—Solomon sends for him, on his return, and causes him to be slain, by Benaiah.

vs. 36, 37. "The tyrannical restriction" laid by Solomon on Shimei's "innocent liberty, by which a pretence for his death was found, is far less respectable than simple vio-

lence;" (as employed in the case of Joab) "and almost makes David's public forgiveness of him, and solemn oath" that he would not punish him "appear like an ostentatious catching at popularity, which concealed implacable resentment."

Solomon calculated, when he forced this compact upon Shimei, that the latter would be sure to infringe it, either through forgetfulness, or through lapse of time robbing it of its fatal significance. It was, in fact, a trap wherein to catch the unfortunate man whose death David had urged Solomon to compass, and was so cunningly baited that the young king fully justified his father's words, "Thou art a wise man, and knowest what thou oughtest to do unto him."

v. 37. "*The brook Kidron.*"—It is generally represented that Solomon forbade Shimei to cross this stream, because over it lay the way to his old home at Bahurim; but this is not likely, for he is ordered not only not to pass the Kidron, but, also, not to "*go forth . . . any whither.*"

It would rather appear that Solomon meant that Shimei might go in any direction as far as the Brook Kidron was from his house, but no further.

v. 39. "*Achish,*"—a dynastic name of the kings or "lords" of Gath. It was an *Achish* before whom David feigned madness, and who afterwards gave him Ziklag.

v. 42. "*Did I not make thee to swear by the Lord?*" It is not recorded, (v. 38), that Shimei *did* take such an oath; but it is evident that he did so, for Solomon here asserts it to be so, and Shimei does not deny the statement.

v. 43. "*The oath of the Lord,*"—i.e., "*the oath made by you to the Lord.*"

How Shimei came to break his promise is not stated. He must either

1. Have forgotten it at the time, in his anger against his slaves,—or
2. Have calculated that Solomon would not hear of his journey,—or, as hinted before,
3. The lapse of time had robbed the compact of its dread import to him.

v. 44. The speech of Solomon recorded in this verse is a distinct declaration on his part that *he put Shimei to death for his pardoned offence of cursing David.*

Shimei's prohibition from leaving home dates in 1014 B.C.,—and his death, in 1011 B.C.

CHAPTER III. 4-15.

Solomon offers 1000 burnt-offerings, at Gibeon :
 —God there appears to him, at night, in a vision, and asks what He shall give him ; Solomon, in response, begs for “ an understanding heart to judge ” the “ people : ” — Jehovah lauds his choice, promises to grant his desire, and to add thereto “ riches and honour,” and, (if he prove obedient), length of days.—Solomon awakes,—returns to Jerusalem,—offers burnt-offerings, and peace-offerings, before the Ark,—and celebrates a Sacrificial Feast.

II. Chron. 2-12 narrates the same incidents. *It adds to the account in the text that*

1. Solomon invited all the “ chief of the fathers ” of the nation to accompany him to Gibeon, and that they accepted his invitation.
2. The Mosaic Tabernacle and the “ brazen altar ” were at Gibeon,—but the Ark, at Jerusalem.
3. It was *during the night succeeding the sacrifices* that God appeared to Solomon.

It omits that

1. God promised Solomon *long life*, on condition of his obedience.
2. That he offered sacrifices, and celebrated a Sacrificial Feast, on returning to Jerusalem.

v. 4. “ *That altar,* ” —the Brazen Altar of Burnt-offering, which stood before the Mosaic Tabernacle in Gibeon.

v. 7. “ *I am but a little child,* ” —is spoken figuratively. This event occurred, probably, in 1014 B.C., after the death of Joab and Abiathar, and Shimei's being ordered to seclude himself. If this date be correct, Solomon was 19 years of age when he thus spoke.

"I know not how to go out, or come in."—Solomon here keeps up the figure of a little child, *"unable to walk alone, and ignorant of all things."*

v. 9. *"Judge"* = rule. *Judging* was so important a part of an Eastern monarch's duties, that the two words *"judge,"* and *"rule,"* are used synonymously in the Bible and elsewhere.

v. 14. *"If thou wilt . . . lengthen thy days."*—Solomon did *not* walk in God's ways as did David his father, and, consequently, Jehovah did not fulfil this conditional promise,—for David lived 70 years, man's allotted span, while Solomon reached only 58!

v. 15. *"A dream,"*—rather *"a vision,"* i.e., something *actually occurring,* but occurring *during sleep.*

"A feast,"—i.e., a *Sacrificial Feast,* which was allowed by the Law to follow *Peace-offerings.*

Of these there were three descriptions,—the Thank-offering, the Freewill-offering, and the Vow. The animal offered might be taken from the herd or the flock, might be either male or female, and must be accompanied by a meat-offering.

The victim was brought to the Brazen Altar,—the offerer laid his hands on its head, and slew it,—the priest sprinkled the blood on the altar, divided the animal, burnt on the altar the caul, the great lobe of the liver, the kidneys with their fat, and, if the victim were a sheep, the fat of the tail. He then cut out the right shoulder and breast, waved them before the Lord, and took them as his own portion,—*and returned the rest of the sacrifice to the offerer, who, with his family, provided they were ceremonially clean, feasted together on it.* If the sacrifice were a Thank-offering, the feast must be on the same day, and any flesh remaining on the morrow must be burned; in the case of a Freewill-offering, or a Vow, the festivities might last two days, and the remnant must be burned on the third day.

This *Sacrificial Feast* was a season of great rejoicing. It was intended to intimate that, by the preceding sacrifices, full atonement had been made for the sin that had separated between God and the offerer, and that the latter was now welcomed to the table of Jehovah.

CHAPTER III. 16-end.

Solomon's Divinely-bestowed Wisdom manifested in his method of settling the opposing Claims of two Women to the same child.

v. 21. "*Considered it*,"—i.e., scrutinized it thoroughly.

v. 25. "*Divide the living child in two*."—Solomon calculated, (wisely and correctly, as the issue proved), that the real mother would rather allow the woman who had stolen her child to retain it, than let it be put to death.

The success of the experiment depended entirely upon the women believing that the king could, and would, slay the child. That they *did* so believe is evident from the real mother's interposition, and hence we gather a proof of the despotic character of the Hebrew monarchs: it is evident, from this incident, that in *judicial matters* there was absolutely no limit whatever to their power.

v. 27. "*Her*."—Solomon means, of course, *the first speaker*. Doubtless the word "*her*" was accompanied by a gesture that indicated the woman whom he considered to be the mother.

v. 28. "*They saw . . . judgment*."—In modern times, in civilized countries, a judge must draw his conclusions *from evidence based on facts*,—and on that alone; but, in ancient times, the quality most needed, and valued, in a judge was the power of sifting the truth out, in spite of perjury, or in the absence of witnesses, by some ingenious expedient. Of this we have abundant instances in the "*Arabian Nights*," and in many classical authors,—e.g., *Diodorus* relates that three men claimed, respectively, to be the son and heir of the king of the Kimmerians,—that Ariophanes, king of Thrace, being appointed umpire in the matter, ordered the three to shoot each an arrow into the dead monarch's body,—that two of the claimants obeyed without hesitation, while the third refused,—and that Ariophanes declared the latter to be the real heir.

"*Judgment*"=justice.

CHAPTERS III. 1-3; IV.; V.; VI.; VII.; VIII.; IX. 10-end; X. 11, 12, 14-end, contain the narrative of the greater portion of the reign of Solomon, and consist almost

entirely of particulars concerning the Religious, Political, Commercial, &c., Affairs of the Kingdom, recorded with very little attention to chronological order. Accordingly, the contents of these Chapters, instead of following here, in order, are collected, and placed under appropriate headings, at the end of this part of the work.

The concluding portion of the reign, as found in Chapter XI., together with parts of Chapters IX. and X., admits, like the early part of the Book, of our usual style of treatment.

To Chapters IX., X., and XI., we accordingly proceed.

CHAPTER IX. 1-9.

At the conclusion of his work, Jehovah appears again to Solomon,—declares that He has accepted his prayer, and hallowed the Temple, —promises to establish his throne, on condition of his keeping His statutes, as his father had done; but threatens, in case of Israel's idolatry, to cut them off from the land, and cast the Temple out of His sight, so that Israel and the Temple shall become “a proverb, and a byword.”

II. Chron. makes Jehovah utter much the same words, with this addition:—

“I . . . have chosen this place to Myself for an house of sacrifice.

“If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;—if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land.

“Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.”

v. 3. “My name.”—“Name” here indicates that by which Jehovah should be known, (for it is by their names that men

are known), and refers especially to *His Presence*, which manifested His favour to Israel, and was recognized by the Shechinah resting above the Mercy-Seat.

The threats denounced in the text by God against Israel and the Temple have been rigidly fulfilled, *and all in consequence of the nation's idolatry.*

CHAPTER X. 1-10, 13.

The Queen of Sheba comes to "prove" Solomon "with hard questions," all of which he answers: she expresses her astonishment at his wisdom, works, wealth, &c.—she exchanges presents with the King,—and returns home.

II. Chron. narrates the Visit of the Queen of Sheba as it is related in the text, with only one small difference, which will be found noted.

v. 1. "*Sheba.*"—Two Shebas are mentioned in the Bible, one being, evidently, in the S. of Arabia,—the other being Abyssinia.

"*The Queen of Sheba*" was, probably, sovereign of Abyssinia, for

1. That country produced the commodities mentioned as being brought by her to Solomon,—whereas Arabian Sheba did *not* produce them.
2. Josephus holds this view.
3. The country's traditions declare her to have been so.
4. There is no existing nation which resembles the Jews so much, in ideas, customs, laws, and religion, as the Abyssinians,—which is to be accounted for by the tradition, firmly believed amongst the inhabitants of the country, and related hereafter, of a colony of Jews having settled in the country.

Some authorities make the "*Queen of Sheba*" to have ruled over both Ethiopian and Arabian Sheba, (or Sabea). This may be correct, and certainly removes all contradictions; but we think it unlikely.

The Queen heard of Solomon, doubtless, *by means of his commerce with the Red Sea*, on the African shore of which her dominions were situated.

The route she took may have been

1. Through Egypt.
2. Up the Red Sea to Suez, or Ezion-geber, and thence, on camels, to Jerusalem.
3. Across the Red Sea, into Arabian Sabea, and thence, on camels, to Jerusalem.

v. 3. "*Solomon told her all her questions.*"—These "questions" were, probably, *enigmas*, in which the ancients took peculiar delight. Rabbinical tradition records some of the trials to which the Queen subjected Solomon's wisdom, *e.g.*—They say that she shewed him a *bouquet* of real, and another of artificial, flowers, exactly alike, and asked him to discriminate between them,—and that Solomon caused the lattice to be thrown open, upon which the bees flew in, and settled upon the natural flowers, which he was thus enabled to point out.

"*His ascent by which . . . the Lord.*"—"The Palace of Solomon was below the Temple platform, and, in laying the solid foundations of Millo, provision had been made for a double passage from the Palace to the Temple, about 250 ft. long and 42 ft. wide, formed of bevelled stones, and rising by a gentle incline to one of the gates of the Inner Temple. This marvellous subterranean approach, impregnable from its nature to the ravages of time, still remains, though painfully disfigured; it is called to this day the *Temple of Solomon.*"

"*There was no more spirit in her,*"—*i.e.*, she was overwhelmed with amazement and admiration.

v. 13. "*Beside that which Solomon gave her of his royal bounty.*"

II. Chron. has,—"*Besides that which she had brought unto the King.*"

Collating the passages, we get the true meaning,—*viz.*, that Solomon gave the Queen "of his royal bounty" presents equal in value to "that which she had brought unto the King,"—and, over and above these, granted her also whatever else struck her fancy.

"*She turned . . . country.*"—Abyssinian historical traditions relate that she stayed a considerable time in Judea to acquaint herself with the Jewish religion, customs,

&c., and with Solomon's mode of government,—that by Solomon she had a son, whom she took back with her, but sent, when older, to be educated at Jerusalem,—and that he finally returned with a colony of priests, and other learned men, who instructed the people in the Hebrew religion, customs, and laws, and settled the government on the model of Solomon's. They further state that Solomon's son succeeded his mother, the Queen of Sheba, and that their royal line is traceable in unbroken descent from the wise monarch of Israel.

As has been already hinted, there is much in the present state of Abyssinia to corroborate the greater portion of these traditions,—and they are further strengthened by the fact that we find the treasurer of Candace, queen of Ethiopia, to have been of the Jewish religion,—to have been up to Jerusalem to worship,—and to have been reading *Isaiah*, when met, and converted, by Philip. (Acts viii.)

Christ thus alludes to the visit of the Queen of Sheba to Solomon:—

“The Queen of the South shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.” (Luke xi. 31.)

Christ calls her “Queen of the South,” because either

1. “*Sheba*” = *South*, or
2. She was queen of the *Southern* part of African Ethiopia.

CHAPTER XI. 1-13.

Solomon takes heathen women, for wives and concubines:—in his old age, his pagan consorts turn away his heart from the worship of Jehovah, to that of their false gods, for whom he builds “high places.”—Jehovah's anger is kindled against Solomon, and He announces to him that He will rend all the kingdom, but “one tribe,” from his son, and give it to his “servant,” (*i.e.*, Jeroboam).

v. 1. "*Hittites*,"—one of the Canaanitish tribes that dwelt in the land before the Hebrews occupied it. Their locality was Hebron and its neighbourhood.

v. 2. The prohibition contained in this verse is found in Exodus and Deuteronomy.

v. 3. "*He had 700 wives, princesses, and 300 concubines.*"—This is by no means a large female establishment in comparison with those of many Oriental monarchs,—*e.g.*, Khoosroo, king of Persia, is said to have had 12,000 ladies in his *harem*.

In countries where polygamy is practised, a multiplicity of wives is regarded as the great luxury of riches, and the most proper appendage of royalty. But, however large a monarch's female household may be, only a very few are actually his wives,—the remainder being merely a part of his state. Solomon, no doubt, followed the example of the sovereigns around him, both in forming a *seraglio*, and in ordering it,—so that, judging from the analogy of other Oriental potentates, we may suppose his "*wives*" and "*concubines*," (*i.e.*, *secondary, inferior wives*), to have been thus classified:—

1. *The principal wife*, with the actual rank of Queen,—Pharaoh's daughter.
2. *Some special favorites*; actually wives, but not queens.
3. *The rest of the "wives."*
4. *The "concubines."*

It is probable that Solomon never even *saw* any of classes 3, and 4.

"*Princesses*,"—*i.e.*, as Josephus explains, not only females of royal descent, but also daughters of eminent personages.

v. 5. "*Ashtoreth*," (or *Astarte*), (= *Star*),—was the chief female Phœnician, Syrian, and Philistine deity, and seems to have been the same as *the Moon*. She corresponded to the Grecian *Venus*. Her worship was introduced into Israel under the Judges, and was put down by Josiah.

"*Milcom*," (called also *Molech*, and *Moloch*) = *King*,—the national god of the Ammonites, and identical with the Phœnician and Canaanite *Baal*. The chief feature of the worship paid to this idol was the sacrificing, by fire, of children. The Israelites were acquainted with the rites of this deity while they were yet in the wilderness, but Solomon first formally established them. From his days

onward the worship of Molech was carried on on the Mount of Olives, and in Tophet in the Valley of Hinnom. Josiah temporarily destroyed this idolatry, but Jehoahaz, his successor, restored it, and it continued until the Captivity. After the Return from Captivity, we read nothing further of it.

v. 7. "*Build an high place,*"—i.e., "build (a temple on) a high place."

"*Chemosh,*"—the national god of Moab, worshipped also by the Ammonites. The etymology of the name is unknown, and the relation of this deity to others is obscure. There appears, however, to be a resemblance between Chemosh and Arabian idolatry. Jewish tradition declares that he was worshipped under the symbol of a black star. Probably he represented the planet *Saturn*. The rites of this god were filthy in the extreme.

"*The hill that is before Jerusalem,*"—the Mount of Olives.

v. 13. "*One tribe.*"—Two tribes, Judah and Benjamin, were left to Solomon's descendants; but so close was their connection, (owing in great measure to their common property in Jerusalem), that the two tribes are frequently spoken of as one, and included together under the single name *Judah*.

CHAPTER XI. 14-40.

Jehovah "stirs up" three "adversaries" against Solomon:

1. Hadad, who "reigned over Edom."
2. Rezon, of Syria.
3. Jeroboam, the son of Nebat, "Solomon's servant."

In consequence of Solomon's learning that the prophet Ahijah has revealed to Jeroboam God's purpose to make him King over the Ten Tribes, at Solomon's death, the latter seeks to slay him,—and Jeroboam, in consequence, flees to Egypt.

v. 14. "*The King's seed,*"—i.e., the seed-royal.

vs. 15, 16.—II. Sam., I. Chron., and Ps. lx., being collated with the text, we learn that, (probably immediately

after David's defeat of the Syrian league), himself, Joab, and Abishai, invaded Edom, and slew 18,000 Edomites in the *Valley of Salt*,—that Joab and Abishai remained in the country, slaughtering and wasting, for six months,—that Hebrew garrisons were placed in its towns,—and that it became subject to David.

v. 25. "*He abhorred Israel, and reigned over Syria.*"

"*He*" here refers to *Hadad*, not *Rezon*.

"*Abhorred Israel*,"—because of David's cruel butchery of the Edomites.

"*Syria*,"—should be, (as the Septuagint has it), "*Edom*."

It is probable that Pharaoh, who was Solomon's father-in-law, employed his interest with the latter monarch to induce him to allow Hadad, (who was, of course, now connected with Solomon, by marriage), to rule over Edom as a tributary prince, and that towards the end of Solomon's reign he asserted his independence.

"*The mischief that Hadad did*,"—was, probably, not by border warfare, as some represent, but by cutting off Solomon's communication with the Elanitic Gulf.

v. 23. "*Rezon*,"—or *Hezion*. He was, of course, a Syrian.

v. 23. "*Hadadezer, King of Zobah*."—In David's reign, Syria was divided into numerous petty kingdoms, of which Zobah was the most powerful, and held many of the others in vassalage.

The tribes E. of the Jordan having reached the Euphrates, trenched on the E. boundary of Hadadezer's kingdom. Thereupon, he made war upon David, but was severely worsted. He afterwards, with other Syrian states, joined the Ammonites, and was again defeated by the Hebrew army. Lastly, he formed a grand Syrian League against Israel, and was once more unsuccessful,—Shobach his captain being slain, and all his tributary Syrian states submitting to David.

v. 24. "*He gathered . . . band*,"—i.e., became, like Jephtha and David had been, captain of a lawless band of marauders.

"*When David slew them of Zobah*."—This may mean either after David's *first* defeat of Hadadezer, or, (as is most likely), after the crushing of the Syrian League.

"*They went . . . Damascus*."—Damascus was one of the petty Syrian states when David made war upon Hadadezer. Its king, according to *Josephus*, was then

named Hadad. He came to the aid of Zobah, after Hadad-ezer's first defeat, and was conquered, with the loss of 22,000 men,—after which his Kingdom became subject and tributary to David, and received Hebrew garrisons for its towns.

Rezon's seizing upon the *town* of Damascus, and reëstablishing a small kingdom so named, occurred, no doubt, in the latter part of Solomon's reign,—for his "adversaries" were evidently raised up *as a punishment for his idolatry*, which did not commence till the closing years of his life.

v. 25. "*He was an adversary to Israel*,"—not because he had, (like Hadad), any grievance against the Hebrew monarchy,—but because he wished "to aggrandize himself at its expense."

He showed himself "an adversary" to Solomon, probably by interfering with that monarch's commerce with Tadmor and the Euphrates.

"*All the days of Solomon*,"—i.e., *all the days* of Solomon *during which* he (*Rezon*) *reigned at Damascus*.

v. 26. "*Ephrathrite*"= of the tribe of Ephraim.

"*Zereda*,"—in Ephraim; exact position unknown.

v. 27. "*Millo*,"—was, probably, the rampart of the citadel of David.

v. 28. "*Ruler over all the charge of the house of Joseph*,"—i.e., collector of the taxes from Ephraim and Manasseh.

v. 26. "*He lifted up his hand against the King*,"—i.e., by stirring up the ten tribes, (and especially Ephraim), to revolt. Jeroboam evidently had no treasonable intentions till Ahijah's prophecy was delivered to him. Then, doubtless, he took advantage of his position as overseer of works, and collector of taxes, to excite discontent and ill-will against Solomon, by pointing out to the tribes how compulsory labour was laid upon them, and how heavily Solomon taxed them.

"*For Jerusalem's sake*,"—because the Temple, wherein God had "set" His "name," was there.

v. 40. "*Shishak*,"—Sheshonk I., the *Sesonchosis* of Manetho.

CHAPTER XI., 41-end.

Solomon dies,—and is buried: Rehoboam his son succeeds him.

- v. 41. "*The book of the acts of Solomon,*"—was either
1. His autobiography,—or
 2. The history of his life as recorded by contemporary prophets,—or
 3. The narrative of his reign as recorded in the National Annals.
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CHAPTER XII., 1-20.

Rehoboam goes to Shechem, where the people are assembled to crown him:—The "Congregation," headed by Jeroboam, beg for their burdens to be lightened; Rehoboam takes three days in which to consider their request; he asks the advice, first, of the "old men," who urge him to compliance,—and, then, of the "young men," who recommend increased severity; he follows the counsel of the latter, and, at the end of the three days, answers "the people roughly," in the insultingly cruel words of the "young men."

Israel, (excepting Judah and Benjamim), revolt,—and make Jeroboam king:—Rehoboam sends Adoram to collect "the tribute;" the revolted Tribes stone him; Rehoboam returns, in haste, to Jerusalem.

v. 1. "*All Israel were come to Shechem to make him king.*"—Rehoboam seems to have succeeded his father peaceably enough *at Jerusalem*; but he was evidently aware of the disaffection amongst the Tribes, and, therefore, naturally wished for a general recognition of himself

as king. Hence this assembling of "all Israel," (*i.e.*, all the *heads* of Israel, in their collective capacity as the *Legislative Assembly of the Nation*). That the place of gathering should be in *Ephraim* was no doubt arranged by Rehoboam with a view to propitiate the powerful and jealous house of Joseph,—and that *Shechem* should be selected as the place of meeting was only natural, on account of its being

1. In the centre of the Tribe, (and of the Land.)
 2. The most important city in Ephraim.
 3. The ancient capital of the Tribes in the time of Joshua, and under the Judgeship of Abimelech.
- v. 4. "*Thy father made our yoke grievous,*"—by
1. Heavy taxes. These were rendered necessary by his costly household, luxurious habits, and vast works.

These taxes were peculiarly hateful to the Hebrews, not only on account of their enormous amount, but also because they were levied

- (1). Systematically and regularly,—a method most repugnant to Orientals.
 - (2). *Directly*, upon the produce of their herds, flocks, and fields,—thus appearing more oppressive than if derived *indirectly*, from articles of consumption.
2. *Compelling* the Hebrews to labour at his various works.

v. 6. "*That stood before Solomon,*"—*i.e.*, that acted as Solomon's ministers and counsellors.

v. 7. "*If thou wilt be a servant unto this people this day, and wilt serve them,*"—*i.e.*, "*If you will yield to their demands.*"

II. Chron. has,—"*If thou be kind to this people, and please them,*" (*i.e.*, in what they demand).

v. 8. "*Young men.*"—"Young" by comparison with the "*old men*" who had been Solomon's advisers. Rehoboam, himself, was over 40, and as they had been brought up with him, these "*young men*" must have been of an approximate age.

"*That were grown up with him.*"—It was customary amongst ancient nations, especially in the East, for princes to be brought up and educated with youths of rank and station, who, it might be naturally expected, would hereafter become the leading men in the State; and it generally

happened that these youthful associates remained the closest friends and most confidential advisers of the prince with whom they had grown up. Of this we have striking instances in the cases of Cyrus, and Alexander.

v. 11. "*Whips*"—"scorpions."—Here we have a contrast between a simple scourge, and a more pain-inflicting instrument of flagellation.

The "*scorpion*" seems to have been composed of thongs studded with thorns, or iron spikelets,—and owed its name to the agony caused by it resembling the sting of a scorpion.

The expression, "*My father hath . . . scorpions*" is merely a figurative repetition of the preceding clause, "*My father did lade . . . add to your yoke.*"

The reasons of the advice given by these foolish counsellors were, doubtless,

1. A spirit of opposition to the opinion of the "old men."
2. Contempt and disregard for the people,—springing partly from the pride of birth and station, and partly from their having been accustomed, at Solomon's court, to a system of grinding despotism, and supercilious unconcern for the national welfare.
3. A selfish feeling that Rehoboam would, if he granted the people's demands, be so reduced as to income, that the luxurious life to which they had been accustomed could no longer be maintained.

Rehoboam's reasons for following the advice of his companions were, doubtless, of the very same nature as those just ascribed to the "*young men.*"

Beyond this, however, there is no doubt that he felt greatly insulted at the fact that "*the Congregation*" had, in order to frighten him into compliance, placed at their head Jeroboam, whose pretensions to the Crown were patent, and who was an abomination to the House of David.

This offensive manner of making their demands somewhat palliates Rehoboam's refusal, but nothing can excuse his madly silly threat of yet severer oppression. His unwise answer made a revolution inevitable.

v. 15. "*The cause was from the Lord . . . by Ahijah the Shilonite.*"—Jehovah, of course, did not cause Rehoboam to reply as he did,—so as to ensure the fulfilment of His

declaration by Abijah. But as nothing can happen without the allowance of God, the Scriptures frequently represent Him as the actual cause of what He merely permits.

It is in this sense we must take the declaration of the text.

v. 16. "*All Israel*,"—excepting Judah and Benjamin.

"*To your tents, (i.e., homes), O Israel*"!—was the watchword of revolt amongst the Hebrews.

v. 20. "*The tribe of Judah only*,"—including Benjamin, of course.

v. 18. "*Sent Adoram*,"—to collect the taxes, as usual.

"*Adoram*,"—has already had his office explained, under "*David's Cabinet*."

The Schism between Judah and Israel was a Divine punishment upon the House of David for the Apostasy of Solomon, (*vid.* ch. x. 9-13.)

The Immediate Cause of it was Rehoboam's brutal reply to the demands of the people for a redress of the grievances under which they had laboured during Solomon's reign. But this only *hastened* a separation which was inevitable.

The Origin of the Schism was the jealous rivalry between Judah and Ephraim. This rivalry began from the partition of Canaan, wherein the "royal tribe" received the "lion's share." Judah, which possessed the promise of the "Sceptre," was, from the first settlement of the country, regarded as the chief tribe, and acted always for itself; but the central position of Ephraim, the long-continued authority of Joshua, (who belonged to this tribe), and the fact that Shiloh, (the dwelling-place of the Ark for many generations), was in Ephraim, made all the tribes, excepting Judah, (and, generally, Benjamin), look up to it as their head.

Being humbled by Jephthah, who slew 42,000 of them for their insolence to him, Ephraim submitted to the judgeship of Samuel, though exercised in Benjamin, and having thus become accustomed to that tribe's supremacy, offered no resistance to the kingship of Saul. But, at his death, when David of Judah, was accepted by his tribe as king, the old jealousy flamed forth again, and Ephraim accordingly joined Ish-bosheth, and, of course, used their great influence over the other tribes, to bring "all Israel" over to the side of David's rival.

After Ish-bosheth's death, the men of Ephraim, with the

rest of "Israel," submitted to David, and remained loyal, until Solomon's oppression aroused the old feeling of opposition, which Jeroboam skilfully inflamed. Having, however, during Solomon's reign, "no constitutional organ to express their discontent, they waited sullenly, until the recognition of a successor to the crown should give them the opportunity of extorting a removal of burdens which could not permanently be endured."

EPITOME OF SOLOMON'S LIFE.

—o—

Solomon = *peaceful*: called also, by God's command,
Jedidiah = *beloved of the Lord*.

Son of David, by Bathsheba, wife of Uriah the Hittite. He was, however, born after Uriah's death, and after David had taken Bathsheba to wife.

B.C.

1033. Born at Jerusalem.

1015. Adonijah's Revolt,—*Solomon crowned*.

Receives his father's dying charge to

(1). Walk in God's commandments.

(2). Build the Temple.

(3). Punish Joab and Shimei, and shew kindness to the family of Barzillai.

Succeeds his father on the throne.

1014. Adonijah asks for Abishag, and is, in consequence, executed,—Abiathar deprived of his High-priesthood, and banished to Anathoth,—Joab slain,—Shimei ordered to seclude himself.

? Solomon marries the daughter of Pharaoh, and makes affinity with that monarch.

? Solomon sacrifices at Gibeon,—God there appears to him, and promises him wisdom, riches, &c.

? Solomon judges between the two women who both claim the same child.

? Solomon makes a league with Hiram.

1011. Shimei slain.

1015-1012. Preparations are made for building the Temple, and Solomon's other structures.

1012-992. The Temple, and other structures, are built.

1012. The Temple commenced.

1005. The Temple finished, and dedicated.

? God appears the second time to Solomon,—accepting the Temple, and promising to establish his throne “upon Israel for ever,” on condition of his, and Israel’s, obedience.

992. Solomon gives Hiram 20 cities.

? The Queen of Sheba visits Solomon.

Solomon takes numerous “*strange*” (= *foreign, heathen*) women as wives and concubines, who lead him into gross idolatry,—God appears to him, the third time, and announces the approaching *Schism* as the penalty of his sin.

Hadad, Rezon, and Jeroboam, vex Solomon in his last years,—he attempts to slay Jeroboam, who thereupon flees into Egypt.

975. Death of Solomon.

Character, &c.—Wise, peaceful, learned, enterprizing, and, at the commencement of his reign, pious, devoted to the worship of Jehovah, and obedient to the Law.

The commencement of his reign was full of promise,—but the hopes he then inspired were utterly disappointed, and the very blessings God heaped upon him, in consequence of His rich promises made to him in recognition of his asking only wisdom, were made by him the means of sinning against his benefactor. He violated every principle “of the kingdom as laid down by the great Lawgiver of his nation,”—encouraging idolatry, multiplying wives, wealth, chariots and horses, and fearfully oppressing the people.

His reign was certainly *outwardly* glorious.—The country remained at peace, none daring to attack it,—commerce flourished,—the Temple and other grand piles adorned Jerusalem, and the magnificence and wisdom of Solomon commanded for his kingdom a dazzling, and world-wide reputation.

But the *nation* did not benefit by all this.—The army, not being needed for service, was allowed to fall into inefficiency, through the monarch’s sloth,—the vast profits made by trading found their way into the king’s coffers,—his great works were built by compulsory labour, and, (excepting the Temple), by means of heavy taxes.

Solomon alone prospered during the period of his reign,—the kingdom was in its decadence.

David had left a thriving, contented, and united people, with a territory reaching the utmost limits promised by Jehovah, and with all the tributary, and subject, nations under firm rule. Solomon left an impoverished, discontented, divided people, ten tribes of whom were eager to quit their allegiance to his dynasty,—while the extent of the nation's territory was lessened by the loss of Damascus, and Edom.

After his first years of rule, he became simply a vain-glorious despot, and gross and selfish sensualist, caring for neither the honour of God, nor the welfare of his subjects; but anxious only to impress and awe other nations by his own grandeur and sagacity,—and to surround himself with everything that could minister to his vices, in the gratification of which, and to support his dazzling state, he scrupled not to prey upon the vitals of his people until he finally reduced them to a condition of absolute privation.

In truth, no more disgusting character than Solomon ever disgraced a throne. Nero, Claudius, Henry VIII., George IV., Louis XV.,—each, and all, may *hide their diminished heads* in presence of a monarch who robbed his country of wealth and prosperity only that he might exalt, aggrandize, and pamper, himself.

The saddest feature of Solomon's case is that, though there must have been a time, (as *Ecclesiastes* shews), when he felt sated with the life of luxurious sloth which he led, *we have no record that he ever repented, or sought and received pardon of Jehovah.*

It is remarkable that II. Chron., in its account of this monarch's reign, omits all the unfavourable features of his life,—viz., his idolatry, polygamy, oppression, and enemies.

The explanation generally given of this phenomenon is that the Levites, (whose scribes wrote the Chronicles), had extremely tender feelings towards him on account of his building the Temple, and, consequently, suppressed all that was unlovely in his reign.

We now proceed to consider, under appropriate heads, the remaining matters connected with Solomon, and his reign.

N.B. Unless it is otherwise indicated, there will be no need to study any of the Biblical narrative from which the succeeding information has been drawn. This will be found of great assistance to the student, especially in the case of the Description of the Temple.

RELIGIOUS AND ECCLESIASTICAL AFFAIRS.

Until the Temple was built, Solomon and the people "*sacrificed in high places, because there was no house built unto the name of the Lord.*"

"*High places,*" i.e., natural or artificial eminences, were, (with "*groves*"), the earliest places of worship and sacrifice amongst the nations of antiquity,—being selected for the purpose because considered to be nearer to the gods. From the time of Noah, to the going down into Egypt, the patriarchs worshipped in "*high places,*" without being Divinely prohibited. But, after the Exodus, and in view of entering Canaan, the Law commanded the Israelites to destroy the "*high places,*" (i.e., the altars thereon), and "*groves,*" in the Promised Land, and to confine themselves, for sacrifice, to one altar, near which no trees were to be planted. The reason of the Jews being thus forbidden to worship in spots like those which their forefathers used, was that, the Canaanites having fallen into the grossest idolatry, there was every reason to fear that, if the Israelites used the "*high places*" and "*groves*" which had been the scenes of heathen rites for their own religious purposes, the associations connected with these spots would speedily draw them away into paganism.

The sacrificing on "*high places*" which Solomon countenanced before the building of the Temple was a violation of the Law, but was justified by circumstances, since the Tabernacle at Gibeon was no longer a regularly-constituted place of worship,—containing only the Brazen Altar, while the Ark was at Jerusalem. Besides, great latitude seems to have been allowed by Jehovah as to the place of sacrifice and offering, before the building of the Temple,—for all the authorized instances of the breach of the Law in this respect, (with the exception of that of Elijah), took place before the erection of that structure.

THE TEMPLE.

Almost immediately upon his accession, Solomon turned his attention to this great work.

Preparations for the Building.—

1. *David had accumulated vast stores, (described before), and provided Solomon with the plan of the*

building,—the general model being that of the Egyptian and Syrian temples.

2. *Solomon sent to Hiram, (or Hiram), King of Tyre, stating that he was about to build a "great" house to "the name" of Jehovah, and asking him*
 - (1.) *To provide him with cedar—fir—and algum-wood, out of Lebanon,—promising to send workmen to aid Hiram's labourers in this work.*
 - (2.) *"Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide."*

In return for the timber, and the workmen's services, Solomon promised, (and sent), yearly, to Hiram,

20,000 *cors*, (or homers), of wheat; (the dry *cor*=
31 pks. 1 gal. 6 pts.)

20,000 *cors* of barley.

20,000 *baths*, (or *ephahs*), of wine. (The *bath*=7 gals.
4 pts.)

20,000 *baths* of oil.

Hiram, on receiving Solomon's message, thanked God that he had "*given unto David a wise son*" to rule over Israel, and accepted his proposals,—arranging for his servants to convey the timber from Lebanon to the coast, and thence to send it "*in floats by sea to Joppa,*" (the port of Jerusalem),—and sending Solomon, as the desired "*cunning man,*" Hiram, or Hiram, the son of a Tyrian father, by a Hebrew woman of either Dan or Naphtali, who, at the time of her son's being sent to Jerusalem, was a widow.

This Hiram was superintendent of all the various parts of the Temple works, and was himself the chief artificer.

3. *Solomon made "a levy" of 30,000 Israelites,—divided them into three courses of 10,000 each,—and sent each course, in its turn, to fell, and hew, in Lebanon, for a month at a time. Adoram, or Adoniram, was general superintendent of this levy, and under him were 550 overseers.*
4. *Having numbered the Canaanitish people remaining in the land, Solomon found there were of them 153,600 able-bodied males. These he made bond-*

servants,—appointing 80,000 of them to quarry stone “in the mountains,” 70,000 to convey the stones to Jerusalem, and 3,600, (I. Kings has 3,300), to act as overseers.

Hiram sent stone-masons to aid Solomon's labourers in quarrying and dressing the stones for the House.

Where the “*mountains*” were from which the stone was obtained is not stated. It is generally supposed that they were quarried in Lebanon,—but this is scarcely likely, when it is considered how immense would be the labour of conveyance thence to Jerusalem, and seeing that exactly the same kind of stone that formed the strata of Lebanon abounded throughout the country. Moreover, there is no mention of anything but timber in the agreement between Hiram and Solomon.

The preparation of the requisite material having occupied Solomon three years,

The Temple was commenced on the second day of the second month, Zif, (corresponding, in the main, to our May), in the fourth year of Solomon's reign, 1012 B.C.,—and in the four hundred and eightieth year after the Exodus.

All the wood and stone was ready hewn, and shaped, “*so that there was neither hammer, nor axe, nor any tool of iron heard in the house, while it was in building.*”

It was completed in the eighth month, Bul, (corresponding, in the main, to our November), of the eleventh year of Solomon's reign, 1005 B.C.

During the course of the work, “*the word of the Lord*” came to the King to this effect:—

“*Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: and I will dwell among the children of Israel, and will not forsake my people Israel.*”

The Site of the Temple was Mount Moriah, where Abraham had typically offered Isaac, and where stood the threshing-floor of Araunah, at which spot Jehovah stayed the plague attendant upon David's numbering the people.

This place David knew *was* to be the site of the Temple, —for he had bought it of Araunah, (or Ornan), for 600

shekels of gold, and it distinctly says in I. Kings that "Solomon began to build the house of the Lord . . . in the place that David had prepared."

Josephus informs us that, as the summit of Moriah was too small for the base of the Temple and its Courts, Solomon levelled the top,—faced its precipitous E. and S. sides with a perpendicular wall of squared stones, strongly mortised together, and to the rock,—and filled up the intervening space with earth, thus securing an ample base.

This preliminary work was, probably, performed during the three years of preparation.

Description of the Temple.

The Courts,—were *two in number*, open, and quadrangular, —each being enclosed by a wall:—

1. *The Outer Court, or Great Court*.—This was entered by doors overlaid with brass.

2. *The Inner Court, or Court of the Priests, or Court before the Temple*,—on a higher level than the preceding one, and containing

1. **THE MOLTEN SEA**,—in which the Priests performed their ablutions,—standing "*on the right side of the house Eastward, over against the South.*"

It was of "*molten brass*,"—30 cubs. in circumference, 10 cubs. in diameter, 5 cubs. deep, and a hand-breadth, ($3\frac{1}{2}$ inches), thick. Its rim was ornamented with "*flowers of lilies*," and under the rim, running round the "*Sea*," were two rows of "*knops*," (*i.e.*, *knobs*), representing the heads of oxen, 300 in each row.

It rested on twelve oxen,—3 of which faced to each point of the compass; and, as Josephus says, on a central pillar, 1 cub. in diameter.

The Molten Sea probably closely resembled *The Fountain of the Lions* in the Alhambra at Granada,—indeed the latter is said to have been built in imitation of the former, and the following description of the *Fountain* may be accepted as applying also to Solomon's "*Sea*,"—substituting "*oxen*" for "*lions*," and leaving out the fountain in the bason, which Scripture does not mention. The whole structure consists of a large bason, containing a

fountain,—resting on 12 lions and a central pillar,—and, like fountains generally, discharging its superfluous water into a hollow base, whence there are outlets for the waste.

The bason is a dodecagon, having one of the 12 animals under each side,—and resting on 12 small hollow pillars, which communicate between the bason and the hinder parts of the lions.

The water rises from the fountain,—runs into the bason,—flows thence into the animals' bodies, and is discharged in streams *from their mouths*.

The "Sea" contained 200 baths of water. II. Chron. says 3000 baths. It is probable that the bason held 200 baths, and the foot 1000.

The best Jewish authorities inform us that the water in the "Sea" was brought, by pipes, from the well Etam, and was kept continually flowing.

The Priests would wash at the streams always running from the mouths of the oxen, and would bathe in the hollow foot or base.

2. TEN LAVERS,—of brass; for washing "*such things as they offered for the burnt-offering*,"—each 4 cubs. deep, 4 cubs. in diameter, and containing 40 baths. They stood on
3. TEN BASES of brass,—each 4 cubs. square, and 3 cubs. high.

They were mounted on brazen wheels, four to each base, and were adorned with figures of palm-trees, cherubim, oxen, and lions.

No doubt each base contained a hollow wherein to receive whatever water might fall from the Laver above.

There seems also to have been a short, ornamented, pillar connecting the Laver to the Base; but the description of these Bases, though the longest and most elaborate given of any portion of the Temple and its furniture, is so puzzling, that the above is all that is clear about them.

Five Lavens, with Bases, were on the right side of the Court, and five on the left.

4. THE GREAT BRAZEN ALTAR, or ALTAR OF BURNT-OFFERING,—20 cubs. long, 20 cubs. broad, and 10 cubs. high,—standing, it is said, exactly on Araunah's threshing-floor.

Enclosed within the *Court of the Priests* was

The Temple proper,—built on the plan of the Mosaic Tabernacle, and consisting of the *Porch*, “the *Holy Place*,” and the *Oracle*, or *Holy of Holies*.

Its length, including the *Porch*, was 70 cubits,—its breadth 20 cubits,—and its height 30 cubits, excepting the *Holy of Holies*, which was only 20 feet high, *itself*.

1. *The Porch*,—faced E.,—and was 10 cubits deep from E. to W., 20 cubits wide from N. to S., and 120 cubits high, (rising above the rest of the structure as our spires do).
(*N.B.*—Wherever the cubit is mentioned in connection with the Temple, 21 inches must be understood.)

On either side of the *Porch* were two hollow pillars of brass, (*i.e.*, native copper),—that on the right hand being named *Jachin* (= *it shall stand*); and that on the left, *Boaz* = *in strength*.

Each pillar was 18 cubits high, and 12 cubits in circumference,—and was surmounted by a capital of “molten brass” 5 cubits high, ornamented with network, wreaths of chainwork, and pomegranates.

These pillars Hiram cast.

Nebuchadnezzar took them to Babylon.

The *Porch* was overlaid, within, with gold.

It seems to have contained other pillars, whose capitals were ornamented with lily-work.

There are other *pillars of algum-wood* mentioned; but their position is not defined.

2. *The Holy Place*,—40 cubits long, 20 wide, and 30 high, being double the dimensions of the corresponding portion of the Tabernacle.

Its walls were built of hewn stone,—covered with cedar-boards ornamented with carvings of cherubim and then overlaid with gold, (*i.e.*, either covered with thin *laminæ* of the metal, or burnished).

The floor was of cedar, boarded over with fir, and then overlaid with gold.

The ceiling was of cedar, (beams and boards), planked over with fir, (or cypress),—ornamented with palm-trees, and wreaths of chainwork,—and then overlaid with gold.

“And he garnished the house with precious stones for beauty; and the gold was gold of Parvaim,” (*i.e.*, “Eastern gold,”—from Sanskrit *pârva* = *eastern*).

The Holy Place had "windows of narrow lights," (probably latticed windows). These were for ornament, rather than use, for the candlesticks sufficiently illuminated the interior.

The Entrance to the Holy Place was by means of two folding-doors, of fir-wood, each having two leaves, and being fixed, by golden hinges, to posts of *oleaster*, or wild olive.

These doors occupied one-fourth of the front wall in which they were placed. They were ornamented with carved cherubim, palm-trees, and open flowers, all overlaid with gold.

The Holy Place contained:—

(1). THE ALTAR OF INCENSE, overlaid with gold.

(2). TEN TABLES OF SHEW-BREAD,—overlaid with gold,—five on the right side, and five on the left. David provided *silver* for tables: we have no record of these being made. Perhaps they *were* constructed, and employed in the priests' apartments.

(3). TEN GOLDEN CANDLESTICKS,—five on the right hand, and five on the left.

They were, probably, branched, like the Candlestick in the Tabernacle, and had ornamented stems, for mention is made of their "*flowers*," and

Their "*lamps*,"—i.e., hollows at the ends of the branches, wherein the lights burned.

"*Snuffers*," or "*tongs*," of gold were provided for these candlesticks. These were a kind of *tweezers*, which were used to draw up and trim the wick. They were not formed like *our* snuffers, but made of a metal rod twisted somewhat like a pair of sugar-tongs.

It is recorded that David provided *silver* for candlesticks of that metal; but we have no record of any being made. If there *were* any cast, they would, probably, be for the use of those priests and Levites who dwelt in the Temple precincts.

3. *The Holy of Holies*, or *Oracle*,—formed a perfect cube, 20 cubits every way.

Its walls were of hewn stone, covered with cedar, on which were carved cherubim, palm-trees, and open flowers, all overlaid with gold.

The floor was of cedar, overlaid with gold.

The entrance to the *Holy of Holies* was by means of doors of olive-wood, occupying one-fifth of the wall, and ornamented with carved cherubim, palm-trees, and open flowers, all overlaid with gold. The hinges of these doors were of gold, and fifty shekels' weight of gold nails was used within the *Oracle*, (for what purpose is not stated).

The *Holy Place* being 30 cubs. in length, and the *Holy of Holies* only 20, it is generally supposed that there were rooms above the latter,—indicated in the text thus, "*And he overlaid the upper chambers with gold.*"

Behind the door hung the

VAIL,—“of blue, and purple, and crimson, and fine linen, and wrought cherubim, (of needlework), thereon.”

The Holy of Holies contained:—

(1). THE ORIGINAL ARK, brought from the tent at Jerusalem in which David had placed it.

(2). THE TWO GIGANTIC CHERUBIM,—of olive-wood, overlaid with gold,—each 10 cubits high,—standing “on their feet,” at either end, N. and S., and facing each other. Each had two wings, 5 cubits long,—outstretched so that one wing of each cherub met above the Ark, and the other touched the wall.

Round the two sides and the end of the Temple were

Three Galleries,—one above another. The lowest was level with the basement, and was 5 cubs. broad,—the middle one was 5 cubs. high, and 6 cubs. broad,—and the highest, 5 cubs. high, and 7 cubs. broad. These galleries were supported on “*narrow rests round about, that the beams should not be fastened in the walls of the house.*”

“*The door for the middle chamber was in the right side of the house: and they went up with winding-stairs into the middle chamber, and out of the middle into the third.*”

These galleries gave “majesty of appearance” to the building, “which might have appeared naked without such accompaniments.”

“*Various buildings and apartments*” existed within the Temple area, being employed as storehouses, and lodgings for those priests and Levites who resided within the House. Of these

The Magazines for wine, oil, corn, wood, &c., are supposed

to have been within a colonnade running round the inner side of the outer wall of the *Great Court*,—and

The Priestly and Levitical apartments, and storehouses for what was needed for the immediate service of the Temple, (e.g., robes, utensils, and lambs for the Daily Offering), were, probably, within another colonnade running round the inner side of the outer wall of the Court of the Priests.

Various utensils were made for the services of the Temple:—

Of gold,—there were “*bowls*,” “*spoons*,” “*censers*,” “100 *basons*,” “*flesh-hooks*,” and “*cups*.”

David provided *silver* for “*basons*” of that metal,—but we are not told that they were actually made.

Of “bright, (probably = burnished), brass,”—Hiram made “*shovels*,” “*basons*,” “*pots*,” and “*flesh-hooks*.”

The casting of the brazen vessels, lavers, “*Sea*,” &c., was done “*in the plain of Jordan . . . in the clay-ground between Succoth and Zarthan*,” (or, in II. Chron., “*Zeredathah*”),—i.e., Zereda, a city of Manasseh, near Beth-shan.

The vessels of “*brass*” were so numerous that Solomon did not take the trouble to ascertain their weight.

What became of the original Brazen Altar, Altar of Incense, Laver, Table of Shewbread, and Golden Candlestick, of the Mosaic Tabernacle, we have no means of ascertaining with certainty. The Jews believe that they were all preserved, and that they occupied places of honour in Solomon’s Temple.

We are inclined to think, however, that all the original furniture of the Tabernacle, excepting the Brazen Altar, some of the vessels, (and the Ark, of course,) was lost long before.

When the Temple was finished, Solomon caused to be brought into it “*the things which David his father had dedicated; even the silver, and the gold, and the vessels did he put among the treasures of the house of the Lord.*” These “*dedicated things*” consisted of the spoils David had taken from the King of Zobah, and others of his vanquished enemies.

The Dedication of the Temple.

CHAPTER VIII. 1-21.

Solomon assembles the heads of Israel, with the Priests and Levites, for the purpose of dedicating the Temple:—the Ark is placed within the “Oracle,” after innumerable sheep and oxen have been offered:—the Shechinah fills the House: Solomon blesses the people, and praises Jehovah for fulfilling His promise to David concerning the building of the Temple.

- v. 1. “*Elders of Israel*,”—here = the heads of Families.
 “*The heads of the tribes*” = the Princes of the Tribes, and heads of Clans.

“*The Ark of the Covenant*,”—so called because containing the Two Tables, on which were engraven *the terms of the Covenant* between Jehovah and Israel.

- v. 2. “*At the Feast*,”—i.e., of Tabernacles.

The Temple was not completed, and its services thoroughly ordered, until the 8th month; but Solomon celebrated the Dedication of the building in the 7th month, so that the festival might be contemporaneous with

The Feast of Tabernacles, or of Ingathering,—which was instituted by Jehovah to

1. Celebrate the ingathering of the harvest and the vintage.
2. Commemorate the Israelites having dwelt in tents during their wanderings.

It commenced on the 15th of the month, and lasted seven days, the first of which, and the following eighth day, were to be days of Holy Convocation. During the continuance of the Feast, the people dwelt in booths constructed with branches of olive, palm, &c. It was the most joyous of the Jewish festivals, and during its celebration more sacrifices were offered than at any other sacred season.

The two grandest and most extensive celebrations of this Feast were the one narrated in the text, and one after the Captivity, (narrated by Ezra and Nehemiah).

There was a remarkable fitness in Solomon's making the Dedication of the Temple synchronize with the *Feast of Tabernacles*,—for the latter recalling to mind Jehovah's dwelling in a Tent during the Wanderings, the Israelites would be filled with devout exultation when they looked upon the magnificent abode *now* prepared for Him.

"*Ethanim*,"—corresponding, mainly, to our October.

v. 4. "*The tabernacle of the congregation*,"—the original Mosaic Tabernacle, now brought from Gibeon.

Where it was placed in the Temple, and what became of it, we are not told. The "*vessels*" that were now transferred from it to the Temple were probably employed, with the new ones, in the service of the House.

v. 8. "*And they drew out . . . not seen without*,"—i.e., the staves were drawn out so far as to allow the Ark to be placed close against the back wall, but not far enough to protrude into, and be seen in, the Holy Place.

v. 9. "*There was nothing in the ark save the two tables of stone*."

These had been in the Ark from the time of its construction. There had also been placed within the Ark a golden vase containing manna, Aaron's rod, and a copy of the Book of the Law. Paul thus mentions them,—

"The ark of the covenant . . . wherein was the *golden pot that had manna, and Aaron's rod that budded, and the tables of the Covenant*." (Heb. ix. 4.)

Some say that these three articles were never placed in the Ark, but only laid up *beside it*; but Paul's testimony is clearly against this view,—and so are the words of the text, which evidently indicate that there *had* formerly been other things in the Ark besides the Two Tables, but that the latter alone remained when the sacred coffer was placed in the Temple.

(In connection with the passage just quoted, Paul speaks of a "*Golden Censer*" being part of the furniture of the "*Holiest of All*"; but it is not mentioned in the Pentateuch, nor have we any record of anything of the kind in Solomon's Oracle. Doubtless it *was* in the *Holy of Holies* of the Mosaic structure, and, remembering that Solomon furnished his House in imitation of the Tabernacle, we may

suppose that the "*Golden Censer*" used by the High Priest, when he entered the presence of Jehovah on the Great Day of Atonement, was kept in the Inner Sanctuary)

v. 10. "*The cloud*,"—the Shechinah. The same kind of manifestation took place at the Consecration of the Tabernacle as at the Dedication of the Temple, (read Lev. ix. 22-24: and Exod. xl. 34, 35.)

The Shechinah rested, like a cloud, between the Cherubim, above the Mercy-Seat. It was the visible token of God's presence, and had led the Israelites through their journeyings, as "a pillar of cloud by day, and a pillar of fire by night."

It appeared again to the Shepherds, at Christ's birth,—to Paul, going to Damascus,—and to the three Apostles, at the Transfiguration.

From the parallel account of the Dedication found in II. Chron., we learn, in addition to the details in the text, that

1. All the priests at once, and not one of the Courses, officiated on the occasion.
2. The singers and players, under Asaph, Heman, and Jeduthun, all arrayed in fine linen, stood at the E. end of the Altar, together with 120 priests with trumpets,—that the singers lifted up their voices in glad concert with the trumpets, cymbals, psalteries, and harps, singing, "For He is good: for His mercy endureth for ever."
3. That it was while this anthem of praise was ascending that the Shechinah filled the House.

v. 12. "*The Lord said . . . darkness.*"

"And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for *I will appear in the cloud upon the mercy seat.*"

From the expression in the text it seems clear that the *Holy of Holies* had no inlet for light,—the Shechinah alone illuminating it.

v. 20. "*Room*" = *place*.

CHAPTER VIII. 22-53.

Solomon's Prayer of Dedication.

Epitome of the Prayer.

1. Invocation of Jehovah, as a covenant-keeping God in fulfilling the promises made to David as to the Temple,—and supplication that He will, on condition of obedience, redeem His pledge to David that there should not fail him a man to sit on the throne of Israel.

2. An expression of awed astonishment that God should condescend to dwell on earth,—with a humble petition, that since He does so condescend, He will hearken to the prayers presented in the Temple.

3. Prayer that Jehovah will “*hear in heaven*,” forgive, and remove his chastening hand, in case of Israel’s being punished for their sins by

(1.) Being smitten before their enemies.

(2.) Being deprived of the usual seasonable rains.

(3.) Being afflicted with famine, pestilence, blasting, mildew, locust, or “*caterpillar*.”

4. Prayer that Jehovah will “*hear in heaven*,” and answer, the petitions of any stranger who, hearing of His “*great name*,” shall “*come and pray towards*” the Temple.

5. Prayer that Jehovah will hear Israel calling upon Him when going out to battle, and grant them victory.

6. Prayer that, if Israel be carried captive into a strange land, on account of their sins, and if they repent, and “*pray toward*” the Temple, Jehovah will “*hear in heaven*,” “*and forgive*,” and grant that their oppressors may have compassion on them.

7. An earnest pleading, (as the ground of granting the favours asked), of the fact that Israel are Jehovah’s chosen “*people*” and “*inheritance*.”

v. 31. “*And an oath . . . thine altar in this house*.”—It would hence appear that the Jews, like other nations of antiquity, were in the habit of taking solemn oaths before, or upon, the Altar. Probably, the method of doing was to lay the hand on the Altar, and swear by “the name of the Lord.”

v. 37. “*Caterpillar*,”—either the *larva* of the locust,—or a full-grown locust of a particular, but by naturalists

undiscriminated species,—or, more probably, a *coleopterous insect of the cockchafer kind*.

v. 44. “*Shall pray . . . built for thy name.*”—The Jews, like other ancient nations, were in the habit of directing “their faces, when at prayer, towards some particular point where the presence of their deity was supposed to be more particularly manifested, or which was the holiest place which the religion recognized.”

The Eastern nations called this point the *Kebla*.

Jerusalem and the Temple were, and are, the *Kebla* of the Jews. For this cause, the door, or, (if there be more than one entrance), the principal door, is always situated as nearly as possible opposite to the site of Jerusalem, so that the worshipper on entering may face the Holy City.

II. Chron. adds to the account in Kings of Solomon's Prayer of Dedication, that

1. Solomon's position during the ceremony was on a “*brasen scaffold*,” 5 cubs. long, 5 cubs. broad, and 3 cubs. high, set in the middle of the Court, (i.e., the *Court of the Priests*).
2. He *kneeled* during his Prayer.
3. He ended his Prayer by ejaculating, “*Now, therefore, arise, O Lord God! into thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God! be clothed with salvation, and let thy saints rejoice in (thy) goodness. O Lord God! turn not away the face of thine anointed: remember the mercies of David thy servant.*”
4. When Solomon's Prayer was finished, “*fire came down from heaven, and consumed the burnt-offering and the sacrifices,*” and the Shechinah was again manifested in all its glory, so that “*the priests could not enter into the house.*”
5. All the assembled Israelites, seeing the fire and the Shechinah, “*bowed themselves with their faces to the ground, and worshipped, and praised the Lord, saying,*” (in echo of the song of the Levites), “*For He is good: for His mercy endureth for ever.*”

CHAPTER VIII. 54-end.

Solomon's Prayer being ended, he rises,—a second time blesses "the Congregation,"—and praises God for giving rest unto Israel, according to His promises made to Moses:—he prays that God may be with Israel as in old times, inclining their hearts to serve Him,—and that Jehovah will hear his supplications, so that all the earth may know "that the Lord is God, . . . none else":—finally, he exhorts the people to obedience.—Solomon and "all Israel" sacrifice holocausts of victims.—A great Sacrificial Feast follows,—and, at last, the people are dismissed, blessing Solomon, and praising God.

v. 61. "*Perfect*,"—i.e., in purpose and endeavour.

v. 63. "*Two and twenty thousand oxen, and an hundred and twenty sheep*."—These were not sacrificed at once, but during the whole time the Feast lasted. The greater portion of the sacrifices consisted, doubtless, of peace-offerings,—for it was these that must have supplied the material for the Sacrificial Feast, and the provision required must have been immense, since it is represented that there was a general gathering of the people to Jerusalem from "*Hamath*," (i.e., the extreme N. of the kingdom), to "*the river of Egypt*," (the extreme S. boundary).

v. 65. "*Seven days and seven days, even fourteen days*."

II. Chron. has "*Solomon kept the feast seven days. . . . And in the eighth day they made a solemn assembly; for they kept the dedication of the altar seven days, and the feast seven days. And on the three and twentieth day of the seventh month he sent the people away*."

Collating these parallels, it is evident that Solomon commenced the dedication festival seven days before the

commencement of the *Feast of Tabernacles*, and that the combined celebrations lasted another week,—so that the ceremony and rejoicings occupied in all a fortnight, ending with the Holy Convocation prescribed for the eighth day after the Commencement of the *Feast*.

II. Chron. adds to this portion of the narrative, that the choir and band of Levites, and the priest-trumpeters, "*waited on their offices*" throughout the whole of the festival.

After the Dedication, Solomon sacrificed regularly on the Brazen Altar, at the times appointed in the Law; and at the three great Feasts, (of the Passover, of Pentecost, and of Tabernacles), he sacrificed burnt-offerings and peace-offerings, and burnt incense before the Lord on the Altar of Incense.

Subsequent History of Solomon's Temple.

B.C.

970. Plundered by Shishak.

856. Repaired by Joash.

740. Ahaz uses its treasures to buy the aid of Tiglath-pileser against Israel and Syria.

Afterwards, he removed the Brazen Altar, and replaced it by one built upon a heathen model he had seen at Damascus. Finally, he plundered the Temple,—broke its vessels—and closed it altogether.

726. Hezekiah reopens and purifies it, and restores its worship.

713. Hezekiah bribes Sennacherib to leave his territory, by means of the Temple treasures.

698. Manasseh sets up idols, and altars to them, in the Courts of the House.

Afterwards he repented, and removed them.

624. Josiah repairs the Temple, and rehabilitates the priesthood.

606. Nebuchadnezzar despoils it, for the first time, in the reign of Jehoiakim.

599. Nebuchadnezzar's second despoliation, in the reign of Jehoiachin.

588. Nebuchadnezzar completely destroys it, in the reign of Zedekiah.

THE PRIESTS AND LEVITES

Were divided, and ordered, under Solomon, in the manner already described at the end of David's reign.

The sole High-Priest, after Abiathar's disgrace, was Zadok, who predeceased David.

PROPHETS.

Nathan,—particulars of whom have been already given.

Ahijah, the Shilonite. (*i.e.*, a native or inhabitant of Shiloh),—by Divine direction, announced to Jeroboam Jehovah's intention to rend the Kingdom from Solomon,—wrote some of the affairs of the latter's reign.

SOLOMON'S OTHER WORKS.

1. HIS OWN PALACE,—having walls built of three courses of "*hewed stones*," and one course of "*cedars*."

In front of this Palace, Solomon constructed

The Porch of Judgment,—where he should sit to administer justice.

It was 50 cubs. long, and 30 cubs. broad,—was lined with cedar,—and contained a

"*Great Ivory Throne*,"—concave at the back, and having a "*stay*," (*i.e.*, *rest*, like the *arm* of an easy-chair), on each side, flanked by the image of a lion. It had a golden footstool, and stood at the top of six steps, upon which were twelve lions, one at each end of each step.

The whole structure was overlaid with gold.

This Throne was on the Egyptian model, but, for magnificence, "*there was not the like made in any kingdom*."

Up to the time of Saul's accession, it was the custom to transact public business, and to try causes, at the gates of towns. Of this we have numerous instances in the Old Testament,—*e.g.* Abraham's bargain for the field of Ephron, and the transference to Boaz of Ruth's next kinsman's obligations to her, were both settled in the gate.

The reasons of this practice seem to have been:—

1. That all might have easy access to the court.
2. That, as the gate was a place where numbers of persons passed and assembled, plenty of witnesses might be obtained to transactions. This was im-

portant, because there were then few written records. Thus we find Boaz saying to elders and people, "*Ye are witnesses this day.*"

3. That this public administration of justice might inspire confidence in the judges' integrity.
4. That the Hebrews being engaged chiefly in agriculture, and going in the early morning to their work, it was most convenient for them to have their causes settled on their way out.

David administered justice *in the room over the gate of his palace*: Solomon imitated his father's example as far as holding his Court at the Palace-gate was concerned; but *his* justice-room was on the ground-floor, not on the first storey.

2. THE HOUSE OF THE FOREST OF LEBANON,—so called either because so large a quantity of cedar was employed in its construction, or, as is more likely, because its numerous pillars gave it a fanciful likeness to a forest.

It was 100 cubs. long, 50 cubs. broad, and 30 cubs. high,—and had a roof of cedar supported by beams resting on three rows of pillars, fifteen in each row.

It was lighted by three rows of windows on each side.

Solomon caused to be made, and placed in this House,

- (1). 200 targets of beaten gold,—each consisting of 600 shekels of the pure metal.
(The *shekel* = $\frac{1}{2}$ oz. Troy.)
- (2.) 300 shields of beaten gold,—each consisting of 300 shekels of pure metal, (according to Chron.)
—Kings has 3 lbs. of gold in each shield.

3. A PALACE FOR PHARAOH'S DAUGHTER.—This was the residence, also, of the whole of Solomon's female establishment.

It was built of "*hewn stone*," lined with cedar, and supported on pillars.

Until this house was built, Pharaoh's daughter resided in the City of David,—in the latter's old palace. In Chron. the motive attributed to Solomon for building his queen a new house is that he had a pious objection to her residing in the house of David, because the Ark had passed through it! (Read II. Chron. viii. 11.) This delicate scrupulousness was manifested before his lapse into idolatry.

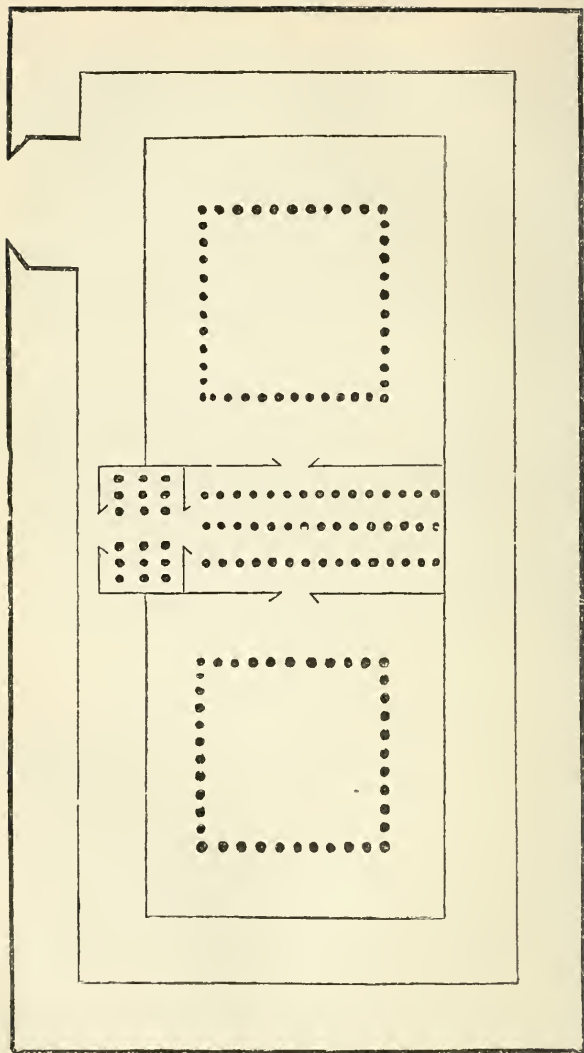
The stones used in these buildings were "*hewed stones*," "*costly stones*,"—as were also those employed in the foundations, which were, moreover, "*great stones, stones of ten cubits, and stones of eight cubits*." As the stones used for the foundation of the Temple are also characterized as "*great stones*" we may safely infer them to have been of much the same size as those referred to in the text,—indeed, some of the stones in the existing wall of Jerusalem are 15 and 16 feet long, 4 broad, and 4 deep.

It would appear, judging by the Analogy of Oriental Palaces generally, that The House of Solomon, The House for Pharaoh's daughter, and The House of the Forest of Lebanon, were not three distinct piles, but were merely different parts of the same building.

This view is supported by II. Chron. viii. 1,—"*And it came to pass at the end of twenty years, wherein Solomon had built the house of the Lord, and his own house.*"

Now Solomon had, at the end of twenty years, built also the Palace for his Queen, and the House of the Forest; therefore it is evident that these two buildings, and Solomon's Palace, are here included under the designation "*his own house*," and that they should be so included is almost proof positive that they were but parts of one structure.

It is believed that a fairly correct idea of the relative situations, &c., of different portions of the pile may be formed from the appended



Explanation of Plan.—The whole pile is enclosed by a wall, round which, on the inside, are built the apartments of the Court Officers.

Passing through the entrance on the left, a Court is reached. In this Court is the Palace general, consisting of

The Porch of Judgment, which opens into

The House of the Forest of Lebanon:—

Solomon's House,—represented by the square on the right:—and

The House of Pharaoh's Daughter, (and general Harem),—represented by the square on the left.

Entrance to these last two is obtained through the House of the Forest. They consist of a square, central, open, Court,—surrounded by a colonnade, under all the sides of which, save those nearest to the House of the Forest, are the apartments of the occupants.

(*A Plan of the Temple has not been given, because all those in existence differ materially from one another, and the Author's ideas on the subject are at variance with every authority he has consulted. The student must, if required to construct a Plan of Solomon's Temple, form one for himself from the verbal description given in these pages, unless the teacher supply one.*)

The time occupied by Solomon in building his Palace and pile is stated to have been thirteen years, and we learn, also, that it was finished twenty years after his accession: consequently, it must have been commenced after the completion of the Temple.

4. MILLO, which had been begun by David, was completed by Solomon, after his Palace was built.

It has been already stated that Millo is generally supposed to be *the rampart of the citadel of Jerusalem*, on Mount Zion, "the city of David."

The name *Millo* is from the Heb. *ma'la*=*to be full*, and was, probably, applied to this work because it was constructed partly on a surface formed by *filling up* the Valley between the Upper, and the Lower, City, (which David evidently began, and Solomon finished).

We learn, in II. Kings, that Joash was slain by Conspirators in the "*house of Millo*," (where he had evidently gone to meet his Council). Most critics imagine a con-

nection between this building and the fortifications of the Citadel, and, consequently, represent it as a strong fort, or arsenal, forming a portion of the rampart, or situated near it, and used by the Kings as a senate-house wherein to confer with the heads of the nation.

There is no need of any such explanation. The "*house of Millo*" was, undoubtedly, the national Council-chamber, but it need not have been near the Citadel, or strongly built,—for there seems no question that in this case the name "*Millo*" was bestowed upon it because it was *filled with* the senators.

Millo appears to have been the most burdensome and costly work in which Solomon engaged, and the one that most roused the national discontent.

5. "THE WALL OF JERUSALEM ROUND ABOUT,"—enclosing Mount Zion only, it would appear. Two other walls were constructed at a later period. Doubtless Jerusalem was a walled city when David took it,—so that we must regard Solomon as *extending* and strengthening the wall, rather than constructing it afresh.

6. NUMEROUS CITIES WERE BUILT.—These were

1. Store cities. (Some are mentioned as being in Hamath, and seem to have been commercial depôts for the trade in that direction.)

2. Cities for his chariots, and his horsemen.

3. "Tadmor in the wilderness,"—i.e., in the Syrian "wilderness."

Tadmor was subsequently called also Palmyra, which name, as well as "*Tadmor*," refers to the *palm-trees* growing there at that time.

The ruins of the city shew that it was situated on an oasis in the midst of a vast desert, through which passed the caravans conveying the produce of Eastern Asia from the Persian Gulf and Babylon to Phœnicia, Syria, and Asia Minor. The presence of water on the site of Tadmor had, doubtless, constituted the spot a regular halting-place for the caravans. Solomon, availing himself of these circumstances, built Tadmor, and so secured to himself the monopoly, or control, of the traffic, while at the same time the city, being doubtless fortified, was a strong safeguard of his territory.

7. CERTAIN CITIES WERE REPAIRED AND FORTIFIED.

The text has that Solomon "*built*" them, but, as they were

in existence before, the expression must be taken in the sense of restoring and strengthening:—

1. Hazor,—near Lake Merom, and belonging to Naph-tali,—the capital of Jabin whom Joshua defeated, and of a second king of that name conquered by Barak, after which time the place remained in possession of Israel.

Solomon *fortified it* to defend the passage into Canaan from Syria and Assyria.

2. Megiddo,—belonged to Manasseh, but was in Issa-char. David *repaired and fortified it*, because it was an important station of the caravans between Damascus and Egypt, and guarded the Plain of Esdraelon.

Gezer,—between the Lower Beth-horon, and the coast. The Canaanites were not expelled from it at the Conquest; for in I. Kings we read that Pharaoh, Solomon's father-in-law, (when, or why, it is not stated), "*had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present, (i.e. dowry), unto his daughter, Solomon's wife.*"

Perhaps, as Solomon was averse from war himself, he had engaged his father-in-law to reduce Gezer for him.

4. Upper Beth-horon, and Lower Beth-horon,—both in the S. of Ephraim.

5. Baalath,—in South Dan. (Some, however, though incorrectly, make it to be the modern *Baalbec*, and classical *Hieropolis*). Baalath is distinctly named in Joshua as one of the towns in the territory allotted to Dan.

Gezer, and Baalath, *were fortified* by Solomon, because they defended the country on the side of the Philistines,—the Beth-horons, because the road on which they were situated was the main approach to central Palestine from Egypt, Philistia, Moab, and Ammon; against whom it was, therefore, necessary to guard, in case of hostilities breaking out. Moreover, commercial reasons urged Solomon to putting the Beth-horons in good condition, for the road in which they lie is the great line of communication and heavy transport between Jerusalem and the sea-coast.

In the construction of all his works Solomon employed the "*levy*" of Israelites, and, probably, the bond-servants of the Canaanitish tribes.

POLITICAL AND CIVIL AFFAIRS.

EXTENT OF THE KINGDOM.

(The whole question is treated here, instead of partly under David's reign, and partly under Solomon's.)

The extent of the kingdom of Israel at Saul's death was greater only on the E. of Jordan than it had been at his accession. He conquered the Philistines, Moabites, Ammonites, Edomites, and the King of Zobah, and almost exterminated the Amalekites; but he does not appear to have reduced any one of these to submission, or to tribute.

The Hebrew territory, accordingly, included, *at David's accession to the throne of Judah, and also of "Israel":—*

1. *The land apportioned, by Joshua, to the Twelve Tribes,—excepting the following peoples, states, and cities, which the tribes had failed to conquer:—*

In the N.—Geshur,—Beth-shan, Endor, Taanach, Meggido, and Dor,—Kitron, and Nahalal,—Maachathites,—Beth-shemesh, and Beth-anath,—Accho, Ahlab, Achzib, Helbah, Aphek, and Rehob.

In the N.N.E.—"The Land of the Gibeonites."

In the N.W.—The Phœnicians.

In the W.—Amorites of Mount Heres and Shaalbim,—unconquered, but tributary.

In the S.—The Geshurites.

In the S.W.—The Philistines.

In the central parts of Palestine.—The Jebusites of Jerusalem,—Gezer.

2. *The territory of the Hagarites, or Hagarenes, (so called after Hagar), a tribe of Ishmaëlites E. of the portions of Reuben, Gad, and Manasseh, beyond Jordan. These three tribes defeated the Hagarites, (through the assistance of Jehovah, who listened to their cry in battle);—took their cattle, 50,000 camels, 250,000 sheep, 2,000 asses,—and 100,000 men (!) as prisoners, (this last being, evidently, an error);—"and dwelt in their steeds until the captivity."* (I. Chron. v. 10; 19-22.)

David seems to have determined to extend the boundaries of his empire to the limits that it had been foretold it might occupy.

The chief passages bearing on this point are as follows:—

To Abraham, God had declared,—“Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.”

To Moses God had said,—

1.—“And I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river.”

“*The Sea of the Philistines*” was the Mediterranean,—“*the desert*,” that to the S. of Palestine,—and “*the river*,” the Euphrates.

2.—“Go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.”

“*The Mount of the Amorites*,”—in S. of Judah.

“*The Canaanites*,”—the Canaanites proper, on the sea-coast.

3.—“From the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea,” (*i.e.*, the furthest S.W. part of the Mediterranean).

“*The land of the Canaanites*,”—the Canaanites proper.

To Joshua, the boundaries were thus prescribed:—

“From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.”

“*The wilderness*,”—the same as “*the desert*,” as before explained.

Collating these passages, we find *the foretold extent of the Hebrew territory* to have been as follows:—

From the River of Egypt on the S.W., to the E. arm of the Red Sea, (including portions of that arm, and of the S. desert),—thence E. to the Euphrates,—thence following the Euphrates N.W. till opposite Lebanon,—past Lebanon, to the coast of the Mediterranean, which formed the W. limit,—and from this point Southwards along the coast to the River of Egypt again.

All this territory, however, was not included in the

"Promised Land," i.e., in the country which God had allotted to be divided amongst the tribes: this was to reach, on the E., to the Jordan only.

It was only their own hostile conduct that led Moses to make war upon the kings E. of Jordan; but, having conquered their territory, he bestowed it on those tribes having the most flocks and herds.

But though the Jordan was to be the boundary of the land *to be divided*, it is clearly indicated that, if the Israelites chose, they *might* extend the limits of their territory as far E. as the Euphrates.

The tribes E. of Jordan took the country of the Hagarites, during Saul's reign, thus making a great step towards reaching the utmost foretold E. boundary.

The extent of the kingdom at David's death, and Solomon's accession, was that just indicated as "*the foretold extent of the Hebrew territory.*"

But though David had conquered the Jebusites, and taken their city,—held Philistia, Moab, Ammon, Edom, and nearly all Syria, under tribute,—and was acknowledged by Hamath as its liege; yet the Phœnicians, and other native tribes and cities, remained, as far as Scripture informs us, independent under David, and at Solomon's ascent of the throne.

With respect to the E., (or rather *right-hand*), limit reached under David, the maps make it a line running from the E. arm of the Gulf of Akaba, to touch the Euphrates E. of Rezeph, and then make the river the boundary for a short distance N.W. of Tiphseh.

This we believe to be altogether wrong! We have shewn how the tribes E. of Jordan made a great step directly E., to the Euphrates, under Saul,—we find them, under David, reaching that river on the N.E., and so bringing Hadadezer upon them "to recover his boundary,"—and, at the same time, I. Chron. distinctly states that the Reubenites, who were the most southerly tribe E. of Jordan, "inhabited eastwards unto the entering in of the wilderness from the river Euphrates." Taking this to have occurred under David, (as we have good reason to do), we find in his reign the kingdom reaching *eastward* as far as the Euphrates, and accordingly extending there, as it did N., W., and S., to the utmost limits foretold; nor do we find that any

serious attempt was ever made to advance E. of the Euphrates.

The right-hand boundary-line, then, of the kingdom *at the death of David* will be *the Euphrates* from a little N. W. of Tiphseh, to half-way between Orchoë and Babylon.

At the same time, the limit given in the atlases generally should be got up.

Solomon added to his territory *Hamath-Zobah*. He also reduced to bond-service the Canaanites remaining in the land, and who had hitherto been independent.

Solomon left the Kingdom less than he found it:—Rezon had seized Damascus, and, probably, the greater part of Syria which had been subject to Israel,—and Edom, though still nominally a vassal of the Hebrew State, had been made, by Hadad, virtually independent.

The W. boundary of Solomon's kingdom, when it was undiminished, is stated to have been

"*Azzah*,"—i.e., *Gaza*,—and the N.E. limit,

"*Tiphseh*" (= a ford),—the classical *Thapsacus*. The possession of this place was greatly important to Solomon, for the land-traffic between E. and W. passed through it, (in consequence of its possessing the lowest ford on the Euphrates, and a bridge), and it was the spot where goods were embarked for carriage down the river; or landed, after conveyance up the river, to be forwarded by land to their destination.

SOLOMON'S CABINET.

1. Minister of Worship,—Zadok.

It states in the list of Solomon's officers, that "*Zadok and Abiathar* were the priests." This list, then, must have been drawn up previous to Abiathar's disgrace, or else we must suppose that, though deprived of actual office, he retained the *title* of High Priest.

2. Minister of War,—"*Benaiah, the son of Jehoiada, was over the host*," having succeeded Joab in that capacity. It is not stated whether he retained also his former post of Captain of the Body Guard, or whether another took that post on his elevation.

3. Minister of Finance,—*Adoniram, (or Adoram), "son of Abda."*

4. Secretaries of State,—Elihoreph, and Ahiah, “sons of *Shisha*” (who held the office under David).

5. Keeper of Records, and Public Annalist,—Jehoshaphat, the son of *Ahilud*.

6. Comptroller of the Household,—Abishar.

7. “Over the officers,” (i.e., probably, the 550 officers “that bare rule over the people” engaged in Solomon’s works),—Azariah, “son of *Nathan*.”

8. “Principal officer,” (perhaps *Prime Minister*),—Zabad, “son of *Nathan*.”

He is called also “*the King’s friend*,”—i.e. his confidential adviser.

Azariah, “son of *Zadok the priest*” is also mentioned; but no office is assigned to him.

N.B. All further necessary explanation as to the duties, &c., of Solomon’s ministers will be found under “David’s Cabinet,” many of whose members served Solomon in the same capacity that they occupied under his father.

The above Ministers are called in I. Kings “*the princes which*” Solomon “*had*.”—“*Princes*” here evidently means principal officers.

CONDITION OF THE PEOPLE.

“And all the people that were left of the *Amorites*, *Hittites*, *Perizzites*, *Hivites*, and *Jebusites*, which were not of the children of Israel, their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day. But of the children of Israel did Solomon make no bondmen: but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.”

“And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon. Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.”

“*Amorites*,”—between the Hittites and the Dead Sea.

“*Hittites*,”—about Hebron.

“*Perizzites*,”—on the table-lands under Carmel.

“*Hivites*,”—about Gibeon, and near Mount Hermon.

“*Jebusites*,”—in Jerusalem.

"Of the children of Israel . . . no bondmen,"—but he laid *compulsory work* upon them, and thus, though they may have been well paid for it, he reduced them to a state of *virtual* bondage.

"But they were men-of-war . . . and his horsemen."—The "but" seems intended to give to the narrative this force, "He not only did not make *slaves* of the Hebrews,—he even raised them to honorable posts," (such as "*men-of-war*," "*servants*," &c.

This must have been written by a partizan of Solomon,—for the people were *compelled* to fill the offices named, and, far from their being honorable, they actually formed part of the evil consequences which Jehovah declared, (through Samuel, when the people desired a King), should follow the establishment of a monarchy, (*vid.* I. Sam. viii. 11-17, the perusal of which will shew that under Solomon the nation experienced *all* the tyranny and oppression therein predicted.)

"Every man . . . *fig tree*,"—alludes to the Eastern custom of securing a grateful shade and shelter in the courtyard of houses by planting a tree, or trees, in the centre, and by training vines over trellis-work, so as to form an arbour. The expression in the text was proverbial of *peace*. "*Eating and drinking, and making merry*."—This was in the first part of the reign, before grinding oppression had turned plenty into straitness, and joviality into stern and bitter discontent.

SOLOMON'S HOUSEHOLD AFFAIRS.

His Harem has been already treated of.

The Comptroller of the Household was, as before stated, Abishar.

Solomon's Daily Provision for his Household consisted of 30 measures, (cors), of fine flour,—30 measures of meal, (*i.e.*, a coarser kind of flour,—10 fat, (stalled), oxen,—20 oxen out of the pasture,—100 sheep,—with "*harts*," (deer proper), "*roebucks*," (gazelles), "*fallow-deer*," (oryges), and "*fatted fowl*."

Solomon's Victualling Officers.

"And Solomon had *twelve officers over all Israel, which provided victuals for the king and his household; each man*

his month in a year made provision. And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing. Barley also, and *straw* for the horses and *dromedaries*, brought they unto the place where the officers were, every man according to his charge."

"*Twelve officers . . . made provision.*"—The explanation of this arrangement is, doubtless, as follows:—

The national taxes were paid in the produce of the people's flocks, herds, and fields. To facilitate the collection of this portion of the revenue, Solomon divided his dominions into twelve districts, and set an officer over each to gather the royal dues. Each of the twelve officers was compelled, out of what he collected, to maintain the King's household for a month. The surplus, probably, the governor was allowed to keep as his salary. The appointments must have been very lucrative, since they were filled, as will be seen shortly, by men of rank.

"*Straw*,"—chopped fodder.

"*Dromedaries*,"—not the animal usually so named, but a superior kind of *camel*, employed for riding.

The Twelve Officers, and their districts, were:—

Ben-Hur, (in the text "*The son of Hur*"),—in Mount Ephraim.

Ben-Dekar,—in Makaz, Shaalbim, Beth-shemesh, and Elonbeth-hanan.

Ben-Hesed,—in "*Arnoboth*," (i.e., the plains): "*to him pertained Sochoh, and all the land of Hephher.*"

Ben-Abinadab,—"*all the region of Dor.*" He "*had*," (later on than the time at which the list of officers was drawn up), "*Taphath the daughter of Solomon to wife.*"

Baana, "*the son of Ahilud*,"—to whom "*pertained Taanach and Megiddo, and all Beth-shean, which is by Zartanah, beneath Jezreel, from Beth-shean to Abel-meholah, unto beyond Jokneam.*"

Ahinadab, "*son of Iddo*,"—"had Mahanaim."

Ahimaaz, (who afterwards married Basmath, Solomon's daughter,—in Naphtali.

Baanah, "*son of Hushai*,"—in Asher, and in "*Aloth*," (i.e., the terebinth-woods in that district).

Jehoshaphat, "*son of Paruah*," in Issachar.

Shimei, "*son of Elah*," in Benjamim.

Geber, "*Son of Uri*,"—"in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land."

Ben-Geber, (son of the above Geber),—"in Ramoth-gilead; to him pertained the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brasen bars."

It is stated that Geber "*was the only officer which was in the land*," and yet that his son also was officer in part of the same district. It seems pretty clear that Geber was chief officer E. of Jordan, and that Ben-Geber acted under him.

FOREIGN ALLIANCES.

1. **WITH EGYPT**,—cemented by marriage with Pharaoh's daughter, and sought by Solomon for commercial purposes, since "the friendship of that power must have been of extreme importance to him in the dangerous navigation of the Red Sea." Pharaoh, Solomon's father-in-law, remained on friendly terms with him throughout his reign; but after Pharaoh's death, (and, probably, that of Solomon's queen), *Shishak* displayed great hostility to Israel and its king.

2. **WITH PHŒNICIA**,—a commercial treaty.

The harmony between Solomon and Hiram, (who was son of Abi-Baal, and grandson of the Hiram who was contemporary with David), was undisturbed, save once, when Solomon gave him, in exchange for 120 talents of gold, 20 cities which he had conquered "*in the land of Galilee*." When Hiram came to see the cities, he found them, evidently, in a dilapidated state, "*and they pleased him not. And he said, 'What cities are these which thou hast given me, my brother?'*" And as one of them was called *Cabul*, which in Phœnician = *displeasure*, Hiram gave that name to all of the cities. He must have altogether refused to accept them, for it is recorded that "*the cities which Hiram had restored to Solomon, Solomon built, (i.e., restored), them, and caused the children of Israel to dwell there.*"

MILITARY AFFAIRS.

The only warlike exploit of the reign was that "Solomon went to Hamath-Zobah, and prevailed against it."

In David's reign Zobah had been under Hadadezer, an enemy,—and Hamath under Toi, an ally. Whether we are to understand from the name *Hamath-Zobah* that, under Solomon, the two kingdoms formed but one, or whether the term means merely *Hamath near Zobah*, is uncertain.

Under what circumstances Solomon made war upon Hamath-Zobah is not recorded. With this exception, "*he had peace on all sides round about him.*" He does not seem to have taken any offensive measures against Rezon, or Hadad.

It has been stated that, doubtless, the army became rusty for want of use in this reign.

"Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem. . . . And . . . forty thousand stalls of horses for his chariots."

SOLOMON'S WEALTH AND COMMERCE.

SOLOMON'S REVENUE was derived from

1. Taxes in kind levied on the Israelites.
2. Tribute from the subject nations.
 "And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year."
3. Presents from foreign princes.
4. (and chiefly),—Profits on commerce with other nations, of which he had a monopoly.
5. The produce of his flocks, herds, and fields.

SOLOMON'S WEALTH was enormous,—as may be judged from the following statements:—

"And the king made silver to be in Jerusalem as stones, and cedars made he to be as the *sycamore trees* that are in the vale, for abundance. And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the

forest of Lebanon were of pure gold; *none were of silver*: it was nothing accounted of in the days of Solomon."

"Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold; beside that which chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon."

"*Sycamore trees*,"—the *Ficus sycamorus*.

"*In the vale*."—These are the sycamores "*in the low plains*" mentioned in I. Chron. as being under the care of one of David's *Royal Bailiffs*.

There is no doubt that David and Solomon possessed large tracts of land in the country. Some might be the family inheritance,—the rest must have consisted of reclaimed waste lands, (which were reckoned as the property of the one who first cultivated them), and of the estates of persons convicted of treason, which were forfeited to the King.

SOLOMON'S COMMERCE was carried on with

1. **Phœnicia**.—The Scripture narrative states that Hiram supplied Solomon with timber of cedar, fir, and almug, and the services of artizans; and received, in return, wheat and oil.

Thus each country supplied what the other needed.

It is not likely that Solomon continued to receive wood from Hiram, or to employ his workmen, after the great undertakings of his reign were completed,—so that after these were done, this branch of the commerce between the countries must have been placed upon a new footing. Under the fresh arrangement, Hiram seems to have still received his yearly *quantum* of wheat, &c.,—and to have given, in exchange, gold, and the services of ship-builders and sailors.

Besides the commerce mentioned in the Bible, there is no doubt that, in the trade with Tyre, Solomon

Exported,—materials for manufacture, various sorts of raw produce, and merchandise of all kinds to sell again,—and

Imported,—manufactured stuffs, (*e.g.*, Tyrian purple), and "acceptable luxuries" of various kinds.

2. **Ophir**.—

"And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red sea,

in the land of Edom. And Hiram sent in the navy *his servants*, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to *Ophir*, and *fetched from thence* gold, four hundred and twenty talents, and brought it to king Solomon.—I. Kings ix. 26, 27, 28.

“And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of *almug trees*, and precious stones. And the king made of the almug trees *pillars* for the house of the LORD, and for the king’s house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day. The king had at sea *a navy of Tharshish* with the navy of Hiram: *once in three years* came the navy of Tharshish, bringing gold, and silver, *ivory*, and *apes*, and *peacocks*.”—I. Kings x. 11, 12, 22.

“For the king’s ships went to *Tarshish* with the servants of Hiram: *every three years* once came the ships of Tarshish bringing gold, and silver, *ivory*, and *apes*, and *peacocks*.”—(II. Chron. ix. 21).

“*Made a navy of ships*.”—II. Chron. states that Hiram sent David ships. It would appear that the ships were constructed, ready for putting together, at Tyre, and then conveyed overland to Ezion-geber. “*Made*,” then, must here be regarded as equivalent to “*formed*,” not “*built*.” There was no wood near Ezion-geber that could have been employed in ship-building.

“*Ezion-geber*,” “*Eloth*,” (*Elath*),—at the head of the Eastern fork of the Red Sea.

“*His servants*.”—Further on we find the Ophir fleet called “*the navy of Hiram*.” Altogether, it would appear that the squadron consisted of vessels belonging partly to Solomon and partly to Hiram, and that the two monarchs shared the profits of the commerce, (Solomon taking, doubtless, the “*lion’s share*.”)

Solomon’s own ships were manned partly by Israelites, and partly by the “*servants*” of Hiram mentioned in the text,—without whose experience in navigation the trade could not have been carried on.

“*Ophir*,”—variously represented as being the S. of Arabia; Sofala, on the E. of Africa; the shores of the Persian Gulf; and India.

Most careful and rigid examination of authorities leads us to believe that

Ophir does not denote any specific locality,—but, “like ‘Thule’” and other names, designates simply “a certain region of the World, like the names ‘East,’ or ‘West, Indies,’ in modern geography”;—and “may be understood as a general name for the rich south country, including the shores of Arabia, Africa, and India.” “*Ophir*” signifies in Arabic “the rich countries.”

“*Fetched from thence*,”—i.e., yearly.

“*Almug, (or al gum), trees*.”—Judging from the wood being employed in making musical instruments, it is most likely that the *algum* was a kind of pine. The *algum* wood obtained in Lebanon was not of so fine a quality as that of *Ophir*, the latter being probably the *Pinus deodara* of India. The wood of that tree is extremely fragrant and hard, and beautifully veined.

“*Pillars*,”—rather “*rails, props*”: II. Chron. has “*terraces*,”—rather “*stairs*.” Probably, it was to construct balusters for the stairs and terraces that the wood was used.

“*A navy of Tharshish*.”—Tharshish, (i.e., the important Phœnician colony of *Tartessus*, near Cadiz, in Spain), was the furthest port to which the Phœnicians traded, and, consequently, the vessels employed in the traffic thither were larger and stronger than the general run of ships. They were, moreover, distinguished by other peculiarities of structure.

On account of their destination these craft were called “*ships of Tarshish*,” just as we name “*Indiamen*” those vessels which are devoted to the traffic with India. In course of time the designation naturally came to be applied not only to ships actually trading with Tartessus, but also to any vessel of the same build as those sailing to that port. This is the meaning of “*a navy of Tharshish*,”—viz., a fleet of ships of like construction with those carrying on the Phœnician commerce with Tharshish.

“*Once in three years*.” “*Every three years*” (should be “*every third year*.”)—These expressions do not necessarily indicate that the voyage occupied three years. They may also signify either a period over two years but not amounting to three, (which condition would be answered by two years and one day even!),—or, (since the Hebrews counted parts of years and days as whole ones), a space less than two years; for, if the fleet left at the close of one year, stayed

away the whole of the second, and returned early in the third, they would be said to return in the third year. Or, indeed, the meaning may be merely that the voyage was made once in three years, without any reference to the time it occupied.

"*Ivory*,"—rather *elephants' tusks*.

"*Apes*,"—species not indicated.

"*Peacocks*,"—some think *parrots* are meant; but the text seems correct as it is.

It would appear that Solomon instructed his sailors to collect specimens of the animals of the countries which they visited, in order to the prosecution of his studies in Natural History. Doubtless, other creatures besides "*apes*" and "*peacocks*" were brought home by the fleet, and it seems probable that Solomon may have established a Zoological Garden, or Museum, at Jerusalem.

"*The king's ships went to Tarshish*."—From this passage, it is generally represented that Solomon shared with Hiram the rich Phœnician trade with Tartessus, and it is further stated that the voyage occupied three years.

Our opinion, cautiously formed, is, that *Solomon never had any share whatever in the trade with Tartessus,—and that this fleet which is represented in Chron. as going to Tarshish was one and the same with the fleet that went to Ophir*. The chief reasons for this opinion are that

1. The Phœnicians most jealously guarded their commerce from the knowledge and participation of other nations. They were evidently very ready to share in the *new* trade opened up by Solomon; but to have admitted him to partake in their lucrative Spanish commerce was altogether repugnant to their ideas and practice.
2. I. Kings, xxii., 48, has,—"*Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not, for the ships were broken at Ezion-geber*."
II. Chron., xx., 35, 36, has,—Jehoshaphat "*joined himself with*" the king of Israel "*to make ships to go to Tarshish: and they made the ships at Ezion-geber . . . And the ships were broken that they were not able to go to Tarshish*."

These two passages refer to the same incident. In the first we have ships of Tharshish, (*i.e.*, ships of the kind that trafficked with Tartessus), being equipped at Ezion-geber to go to Ophir. This is plain enough, for from Ezion-geber

down the Red Sea was the proper route to the districts which have been described by us as Ophir. In the second passage, however, we have ships being equipped at Ezion-geber to go to Tarshish.

Now Tarshish here cannot mean Tartessus in Spain, for *it is simply ridiculous to suppose vessels would sail down the Red Sea to reach the Mediterranean.* They might do so by doubling the Cape of Good Hope, and passing up the W. of Africa,—returning home *via* the Mediterranean. But there is conclusive evidence that they *did* not round the Cape.

The fleet referred to in both these passages was preparing, as Kings *has* it, to go to Ophir.

The explanation of the statement that Solomon *sent* ships to Tarshish, and that Jehoshaphat *prepared* vessels to go there, is to be found in one of two alternatives:—

1. There is an error in Chronicles, (which is nearly always in fault when it differs from Kings on important points), the expression “*to Tarshish*” being erroneously put for “*ships of Tharshish.*”
2. Tarshish being the longest voyage the Phœnicians made, the expression “*to Tarshish*” came to be applied, and *is applied in Chronicles, to any far-distant country to which “ships of Tharshish” voyaged.*

This seems the correct solution.

Reviewing what has been said upon the Ophir trade, it appears that Solomon’s and Hiram’s fleets, composed of “ships of Tharshish,” voyaged once every three years to the coasts of S. Arabia, E. Africa, and India, which being, like Tartessus, far distant, the squadron is said to have *gone to Tarshish.*

It will be seen that all the productions named as being brought from Ophir, *viz.*, gold, almug trees, precious stones, silver, elephants’ teeth, apes, and peacocks, could be obtained from the districts which we regard as constituting Ophir.

We are not informed what goods the Ophir fleet carried out to give in barter for the rich stores it brought back. It is most likely that where it had civilized tribes to deal with, articles of use and luxury, such as wheat, oil, wine, rich manufactured stuffs and robes, &c., were exchanged,—but where savage nations were encountered, (*e.g.*, in Africa), a few bales of cloth, and a small store of trinkets,

would suffice to secure immense amounts of gold-dust, elephants' tusks, gems, spices, &c.

It would appear that Solomon and Hiram did not keep *all* the proceeds of their Ophir traffic,—but rather that they re-exported much of them to Europe, at, of course, a handsome profit, so that their commerce in this quarter was partly a *carrying-trade*.

Solomon's commerce by means of the Red Sea was, doubtless, greatly injured by Hadad, towards the close of the reign.

3. Egypt.—The Egyptians, though restrained by their religion, and their exclusiveness, from embarking upon commerce without the bounds of their own country, were ready to purchase from those who brought goods which they needed into their territory, and to sell these merchants, or give them in exchange, the peculiar produce of their land.

Solomon imported from Egypt

1. Horses,—for which the country was celebrated. Solomon's traders paid 150 shekels of silver for each animal.

Some of the horses Solomon kept for his own use,—but he drove, besides, a lucrative trade in re-selling them, for, having a monopoly of the traffic, he could get his own price for them.

We read in Kings that it was "*the Kings of the Hittites*" and "*the Kings of Syria*," that were the main purchasers of horses from Solomon.

How "*Kings of the Hittites*" should remain independent, after Solomon had subjected the remnant of that tribe to bond-service, is inexplicable.

2. Chariots,—the price paid to the Egyptians for each being 600 shekels of silver.

It is possible that by "*a chariot*" in this case is meant *the horses belonging to a chariot*. If this be so, four horses must have been yoked to one chariot, since 600 shekels is just four times the amount paid for a single horse.

I. Kings has, in addition to horses and chariots, "**Linen yarn**" as being sold to Solomon. Egypt was *celebrated* for this article, produced from the flax which grew in abundance in the Valley of the Nile; but it is certain that "*linen yarn*" is in this text a mistranslation.

Our Version has,—"*And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.*"

The Septuagint and Vulgate make the word *koa*, translated *linen yarn*, a proper name, so that, following them, we may read,—“And Solomon had horses brought out of Egypt and from *Koa*: the king’s merchants received them from *Koa* at a stated price.” *This does not seem to be correct*,—for no such country as *Koa* is known.

The right solution seems to lie in translating “*Koa*,” (as is done elsewhere in Scripture), by “*a gathering*,” or “*collection*,” and in understanding that the horses purchased by Solomon’s agents were collected by them from large numbers brought together, by the vendors, for that purpose.

Another alternative is to translate “*Koa*” by “*strings of horses*,”—that being the method in which the animals are taken to market.

Solomon exported to Egypt,—chiefly, probably, Wine, which was totally wanting in that country, and was plentiful in Palestine.

4. Babylon, India, and the shores of the Persian Gulf,—by the Euphrates, and caravans.

Of this trade we have no particulars.

5. Arabia,—by means of caravans.

“All the kings of Arabia . . . brought gold and silver to Solomon.”

From this quarter he would obtain, also, spices, incense, and gems.

Goods from Arabia intended for Solomon’s Phœnician allies would be brought by the caravans to Gezer and Beth-horon, and thence carried to Joppa for transportation by sea to Tyre.

SOLOMON’S WISDOM, AND WRITINGS.

“And Solomon’s wisdom excelled the wisdom of *all the children of the east country*, and *all the wisdom of Egypt*. For he was *wiser than all men*; than *Ethan the Ezrahite*, and *Heman*, and *Chalcol*, and *Darda*, the sons of *Mahol*: and his fame was in all nations round about. And he spake *three thousand proverbs*: and *his songs were a thousand and five*. And he spake of *trees*, from the cedar tree that is in Lebanon even unto the *hyssop* that springeth out of the wall: he spake also of *beasts*, and of *fowl*, and of *creeping things*, and of *fishes*.”

“*All the children of the East country*,”—probably the Chaldeans.

“*All the wisdom of Egypt*.”—Egypt was regarded by other

nations as the cradle and chief abode of the Arts and Sciences,—and “wise men” from other lands were wont to resort thither to study. Stephen speaks of Moses as “*learned in all the wisdom of the Egyptians.*”

“*Wiser than all men,*”—i.e., than all men past, present, or to come, (*vid. c. iii., 12*). Some Rabbins say that the word here translated “*men*” should be “*Adam.*”

“*Ethan . . . Mahol.*”—The men here named were, it is tolerably certain, four men contemporaneous with Solomon, and celebrated for their wisdom. Some would make them to have been four of the Temple musicians,—because an Ethan, and a Heman, were two of the three leaders of the musicians appointed by David, and because “*Mahol*” = *music*, or *poesy*; but it is not safe to identify them thus.

It is remarkable that Zerah, son of Judah, had four sons bearing the same names as the four persons mentioned in the text. It *may be* that Zerah was named also Mahol,—and that his four sons, having a traditionary reputation for wisdom, are the individuals meant.

The Rabbins who put “*Adam*” instead of “*men*” say that *Ethan* was *Moses*,—*Heman*, *Abraham*,—and *Chalcol*, *Joseph*.

“*3,000 proverbs,*”—more than the *Book of Proverbs* contains.

“*His songs were a thousand and five,*”—of which only *Canticles*, or *Solomon’s Song*, remains,—with, perhaps, *Ps. cxxvii.*, which many attribute to him.

“*He spake of trees,*” &c.—These treatises on Natural History are lost: probably, less care was taken to preserve them than his surviving works, owing to their not being of a sacred character.

“*Hyssop,*”—probably the *caper-plant*.

The Extant Works of Solomon are

1. The *Book of Proverbs*,—part only of which he seems to have composed,—the rest being collected by him from various sources, especially, it is thought, from sayings current in his days amongst the Jews. From *c. xxv.* to end was written out, after Solomon’s death, by order of Hezekiah.

2. *Canticles*, or *Solomon’s Song*, or the *Song of Songs*.—*Ecclesiastes*, and the deuterocanonical *Wisdom of Solomon*, have been, by a number of authorities, *erroneously attributed to Solomon*. They both belong to a much later age.

PART III.

THE HISTORY OF THE DIVIDED MONARCHY,
—FROM THE SCHISM, B.C. 975, TO THE
ACCESSION OF JEHORAM, AS SOLE MON-
ARCH OF JUDAH, B.C. 889.

It is, of course, at the Teacher's, or Student's, option, whether the reigns of the monarchs of Judah shall be first gone through, and then those of the kings of Israel, or whether the history of the two kingdoms shall be studied contemporaneously.

All Dates henceforth are B.C., unless otherwise indicated.

JUDAH.

Rehoboam, 975—957.

Prophets—Iddo and
Shemaiah.

The Kingdom of Judah included the territory of *Judah*, *Benjamin*, and the tribe of *Levi*, together with large numbers of the piously-inclined from all the other nations. Afterwards there was added the territory of *Simeon* and *Dan*.

The subject nations were the *Philistines*, and the *Edomites* (whose homage was, however, merely nominal).

The advantages of Judah over Israel were its possessing "the religious sanction, the legitimate descent," the political capital, and the treasures of Solomon.

The kingdom of Judah lasted until the Babylonish Captivity, 588.

ISRAEL.

Jeroboam, 975—954.

Prophets.—*Ahijah*; and the Disobedient "Man of God" sent to Bethel to cry against the altar.

The kingdom of Israel included the territory of *Ephraim*, *Manasseh*, *Issachar*, *Zebulun*, *Asher*, *Naphtali*, *Reuben*, *Gad*, and, at first, *Simeon* and *Dan*.

The subject nations were *Moab*, and what of *Syria* Rezon had not wrested from Solomon: *Ammon* became independent.

The advantages of Israel over Judah consisted in its larger population and territory, —the latter being nearly three times that of Judah.

The kingdom of Israel lasted until the Assyrian Captivity, 721.

CHAPTER XII. 21-24.

Rehoboam assembles an army to bring Israel back to their allegiance, but is commanded, by Jehovah, to desist.

CHAPTER XIV. 21-end.

Rehoboam and his people lapse into idolatry.—Shishak takes Jerusalem, stripping the Temple and the king's palace of their treasures, 970.—War with Jeroboam.—Rehoboam's death.

v. 23. "*Images*,"—*statuary* images.

"*Groves*,"—a mistranslation: the original indicates *images* of *Ashtoreth*.

v. 25. "*Shishak*,"—is supposed to have been the first of the twenty-second, or Diospolitan, dynasty, of Egyptian kings, and to have seized the throne from Pharaoh, Solomon's father-in-law, by aid of the military caste. He is said to have been an Ethiopian.

In the Temple of Karnak is a bas-relief representing Sesonchis, carrying to the feet of three gods a number of conquered chiefs, to the figure of each of which is attached an oval, indicating the town or district which he represents. One of the figures is decidedly of Jewish cast, and has on its oval an inscription meaning "*Kingdom of Judah*." Now, if,

CHAPTER XII. 25-end.

Jeroboam makes Shechem his capital, and fortifies it and Penuel.—He sets up two golden calves.

v. 25. "*Built*,"—i.e. fortified.

"*Shechem*,"—was chosen by Jeroboam as his capital for the reasons which led Rehoboam to select it as the place where he met the chiefs of the nation at his accession,—and, also, because the people had there declared in his favor.

"*Penuel*,"—was fortified to protect Jeroboam's territory against Syria, commanding, as it did, the Succoth fords, and being in the caravan route over Gilead to Damascus.

v. 27. "*If this people go up to do sacrifice*,"—The males would go up to the three great Annual Festivals, and the Priests and Levites to fulfil "*the order of*" their "*course*." As long as this lasted, Jeroboam's power would be practically *nil*, and there was no doubt that, before long, the revolted tribes, uniting in common worship, would feel drawn by a desire for complete and renewed national unity to give in their allegiance to the house of David. To obviate this catastrophe, Jeroboam determined upon setting up rival religious attractions in his own kingdom, under the pretence that the journey to Jerusalem was too long and tedious.

v. 28. "*Two calves of gold*." These were not meant for idols,

as is almost certain, Sesonchis be Shishak, we have, in this fact, striking confirmation of the Scripture narrative.

v. 29. "*The book of the . . . Judah,*"—not the books we call Chronicles; but the national annals.

v. 30. "*There was war . . . days,*"—of which wars we have no account; but doubtless the invasion of Shishak was undertaken at the instigation of Jeroboam, whom the Egyptian king had sheltered from Solomon.

II. *Chron.* adds to the account of Rehoboam's reign, as given in Kings, that

1. He fortified the following fifteen cities near Jerusalem, and in the S. and S. W. of his kingdom, storing them with provisions and arms, and setting commanders over them:—Beth-lehem, Etam, Tekoa, Beth-zur, Shoco, Adullam, Gath, Mareshah, Ziph, Adoraim, Lachish, Azekah, Zorah, Aijalon, and Hebron.

2. The Priests and Levites, when cast out of office by Jeroboam, flocked into Judah, together with large numbers of pious persons from the other tribes, who desired to worship Jehovah at the place appointed by Him, — and that they "*strengthened the kingdom of Judah, and made Rehoboam . . . strong, three years: for three years they walked in the way of David, and Solomon*" (i.e., Solomon's "*way*" in his younger days!).

but for *symbols of Jehovah*. This is clear from the fact that they were made to accommodate worshippers of the true God, who alone would be at the trouble of going to Jerusalem.

These calves were, doubtless, figures like those of Apis, or Mnevis, with whose worship Jeroboam must have become familiar in Egypt.

In setting up these images, Jeroboam broke Commandment II.,—since they were "*graven images,*" in "*the likeness of*" something "*in the earth beneath.*"

v. 29. "*Bethel,*" "*Dan,*"—were chosen by Jeroboam, because, while conveniently situated for the people, (one in the N., and the other in the S. of his dominions), they were the seats of former sanctuaries.

v. 31. "*An house of high places,*"—i.e., temples on the summits of high places.

"*Of the lowest of the people,*"—should be, "*of any of the people.*"

The tribe of Levi remaining faithful, Jeroboam was compelled to accept the services, as priests, of any persons out of the other tribes who would accept the office.

vs. 32, 33. "*Offered upon the altar,*"—should be, "*went up to the altar.*"

v. 33. "*In the mouth . . . heart.*"—He changed the time of the Feast of Tabernacles,—making it begin on the 15th of the 8th month, instead of on the 15th of the 7th month.

3. Rehoboam had, in all, eighteen wives, sixty "concubines," twenty-eight sons, and sixty daughters.

4. His first wife was

Mahalath, daughter of Jerimoth, son of David, — his second,

Abihail, daughter of Eliab, son of Jesse, who bore him

Jeush, Shamariah, and Zapham.

He then married his favorite wife,

Maachah, who bore him

Abijah, Attai, Ziza, and Shelomith.

In II. Chron. *Maachah* is called *Michaiiah*, which is merely a variation of *Maachah*, not another name.

I. Kings makes *Maachah the daughter of Absalom*, or *Abishalom* (which is a variation of *Absalom*): II. Chron. calls her "*the daughter of Uriel*, of Gibeah." To reconcile these statements, it is necessary to remember that "*daughter*," in Hebrew, is applied to one's child, or niece, or *grand-daughter*, or even *great-grand-daughter*. We may, then, suppose that *Maachah* was daughter of Uriel, and grand-daughter of Absalom, David's son. It may be that Uriel married Absalom's "*fair sister*," Tamar.

5. Having fixed upon Abijah to be his successor, (whence it is clear that, unless Jehovah interfered, the reigning monarch could settle the succession), he distributed his other sons as rulers over the most important "*fenced cities*" in the kingdom, — probably giving them each

CHAPTER XIII.

A Prophet comes to Bethel out of Judah, — cries against Jeroboam's altar, — is seduced into disobedience by the "old prophet," — and is slain by a lion as a punishment. — Jeroboam continues his idolatrous career.

v. 1. "*A man of God*," — not ascertainable who he was.

"*Jeroboam stood . . . incense*," — on occasion of the newly-appointed *Feast of Tabernacles*. The mingling by Jeroboam of the kingly and priestly functions was another idea gained by him from his Egyptian experience.

v. 2. "*Josiah by name*," — a marvellously definite prediction! (Another instance occurs in the Bible wherein a person is mentioned by name in prophecy before his birth, — viz., in Daniel, where the taking of Babylon by *Cyrus* is foretold).

The fulfilment of this prediction, together with Josiah's sparing the sepulchre of the old prophet and his victim, is narrated in II. Kings, xxiii., 15-20, (which must be carefully got up at this point), and occurred 624 B.C., 350 years after its delivery.

v. 3. "*Ashes*," — of the sacrifices.

v. 4. "*Dried up*," — i.e., became instantly stiff with paralysis.

the government of a city, and the surrounding country. In this he is said to have "*dealt wisely*," i.e., to have shewn a deep policy, for the step was calculated to strengthen and support himself and dynasty, and "to keep in check the power of the old hereditary" nobles—the 'chiefs of fathers,' and 'princes of tribes,'—which has always been found dangerous to reigning dynasties in the East, wherever the principle of clanship operates."

6. Shishak came up against Israel "*because they had transgressed against the Lord*,"—that he had 1,200 chariots, 60,000 horsemen, and an innumerable host of infantry, amongst whom were the "*Lubims*" = *Libyans* of N. E. Africa; the "*Sukkiims*" = the *Troglodytes* of the W. coast of the Red Sea; and the "*Ethiopians*,"—and that he took the "*fenced cities*" which Rehoboam, (evidently in anticipation of an invasion from Jeroboam's Egyptian ally), had fortified.

7. While Shishak was besieging Jerusalem, Jehovah sent Shemaiah to announce to Rehoboam and his chief men, "*Ye have forsaken me, and therefore have I also left you in the hand of Shishak*,"—that they repented,—and that the Lord promised to restrain the injury Shishak should do, within moderate bounds.

8. Rehoboam's acts were "*written in the Book of Shemaiah the Prophet, and of Iddo the seer concerning genealogies*."

At the end of Abijah's reign,

v. 9. "*Eat no bread, nor drink water*."—To eat and drink with a person was, amongst the Jews and other Orientals, a token and pledge of peace and friendship. Hence the Divine prohibition of the "Man of God" from refreshing himself in the wicked city,—with which, indeed, he was to regard himself as so utterly unfamiliar that he was even forbidden to return home by the way that he had come.

v. 11. "*An old prophet*,"—of the Balaam species; a true prophet, but a bad man,—for we find him winking at Jeroboam's sins, allowing his sons to attend the calf-worship, and telling a deliberate falsehood in order to induce the "Man of God" to return with him.

"We may conclude that his object in seducing back the strange prophet was to weaken any impression which his message might have produced on the mind of Jeroboam and others, by affording them room to suspect that he was not an authorized messenger, since he had himself neglected that which he had avowed to have been part of the Lord's command."

v. 21. "*He cried*,"—propheying, as Balaam did, by Divine impulse which he could not resist.

v. 24. "*A lion met him by the way*."—The animal came, probably, from that very wood, near Bethel, whence rushed the two she-bears that devoured the young men who mocked at Elisha.

in II. Chron., it states that "*the rest of the acts of Abijah and his ways, and his sayings, are written in the story of the Prophet Iddo.*" "*Story*" should be translated "*Exposition*," which is to be regarded as the name Iddo himself gave to the work. He wrote then, doubtless, an independent narrative of the reigns of Jeroboam and Abijah,—though by some he is considered to have merely aided in keeping the public rolls under those two kings.

Josephus, and many modern authorities take Iddo to have been the Disobedient Prophet sent to Jeroboam. But this could not have been, for he was alive long after that occurrence.

Abijam, or Abijah, 957—955.

Prophet,—Iddo.

CHAPTER XV. 1-8.

Abijam reigns wickedly,—
wars with Jeroboam.

v. 2. "*Abishalom*," i.e., Ab-salom.

v. 3. *Father*, i.e., ancestor: David was his great-grandfather.

v. 4. "*For David's sake . . . in Jerusalem*"—as promised to Jeroboam, through Ahijah, (c. xi. 36).

v. 5. "*Uriah the Hittite*"—whom David planned with Joab to cause to be slain before Rabbah of Ammon. in order that the King might conceal

The judgment inflicted on the Disobedient Prophet was not only a punishment for his breach of God's commands, but was necessary also "to vindicate the character of the message, which had been compromised by his disobedience."

v. 28. "*The lion had not eaten the carcase nor torn the ass.*"—Neither did it attack the "old prophet," or the passers-by! This marvellous circumstance shewed plainly that the death of the "man of God" was no accident, but must have been a specific visitation of the Almighty,—and, consequently, testified most strongly to the authority of the message which the stranger had brought.

vs. 30, 31. The "old prophet," by giving the betrayed visitor honorable sepulture in his own tomb, and ordering his sons to bury him "beside the victim of his own deceit, preserved, in Jeroboam's new religious capital, a silent witness against the idolatries there practised."

v. 33. "*Whoever would, he consecrated him*,"—provided the candidate sacrificed "*a young bullock and seven rams*," (as we gather from Abijam's speech to Jeroboam, before the Battle of Mount Zemaraim, given in II. Chron.)

from him his adultery with Bathsheba.

Additional particulars of Abijah's reign, from II. Chronicles:—

1. His mother was Michaiah, daughter of Uriel of Gibeah—already explained.

2. He fought with Jeroboam on Mount Zemaraim, in Mount Ephraim, defeated him, and took Bethel, Jeshanah, and Ephraim, with their "towns" (*i.e.*, surrounding villages).

(Read carefully the account of this battle, which probably occurred in 957, in II. Chron., xiii. 2-20. In v. 5 is the expression "*a covenant of salt*," which means a *faithful covenant*, salt being an emblem of *fidelity*).

3. He had fourteen wives, twenty-two sons, and sixteen daughters.

4. The "*rest of*" his "*acts*," "*his ways*," "*and his sayings*," are written in the story of the prophet Iddo."

Asa, 955—914.

Prophets—Azariah, and Hanani.

CHAPTER XV. 9-24.

Asa does right in the eyes of the Lord,—suppresses idolatry,—wars with Baasha, and hires Benhadad I. to attack him,—dies.

v. 10. "*Mother's*," — *i.e.*, grand-mother's.

CHAPTER XIV., 1-20.

Jeroboam's son Abijah being sick, he sends his wife in disguise, to ask Abijah what will be the issue of the illness.—Abijah, Divinely instructed, recognizes the Queen,—foretells the youth's death,—and denounces God's judgments upon the house of Jeroboam.

v. 3. "*Cracknels*."—A kind of seed biscuit is intended.

"*Cruse*,"—rather "*bottle*."

It was the rule, when going to ask a prophet's opinion, to carry him a present, which, in accordance with Oriental custom, usually consisted of provisions.

v. 10. "*Him that is shut up and left in Israel*,"—all that should be left of Jeroboam's house, however closely they might shut themselves up for the sake of concealment.

v. 13. "*In him there is found . . . of Israel*."—The Rabbins make this "*good thing*" to have been his disapproving of his father's calf-worship, and persuading him to withdraw the guards which he is said to have stationed on the frontier to prevent the people of Israel from going up to the Feasts at Jerusalem.

v. 14. "*The Lord shall raise him . . . that day*."—Baasha was the king destined for this task, (read c. xv. 29, 30.)

v. 13. "*Queen*,"—i.e., queen-mother.

Asa came to the throne so young that Maachah acted as regent, until thus deposed for her idolatry.

v. 14. "*High places*,"—used for the worship of Jehovah.

v. 17. "*Ramah*,"—in Benjamim. Baasha fortified this town to cut off, not only emigration from Israel into Judah, but also Asa's communication with central Israel, and to form an offensive base, whence to make incursions into his enemy's territory.

v. 18. "*That were left*,"—after Shishak's sack of the Temple and the Palace.

"*Benhadad*,"—Benhadad I.

"*Hezion*,"—son of Rezon, who had founded the new kingdom of Damascus.

v. 19. "*There is a league*," &c. should be,—"*Let there be a league between me and thee; and (let it be as if there had been a league,) between my father and thy father.*" There certainly had been no league between Asa's and Benadad's fathers, but, on the contrary, Syria had been in alliance with Israel.

"This is the first instance of a Hebrew King courting an alliance with a heathen power in a great crisis of the national fortunes,"—and thus began those wars between Israel and Syria which were, for a long time, the safety of Judah, and which ended only by the alliance of Rezin and Pekah against Ahaz.

v. 20. "*Abel-beth-Maachah*,"

v. 15. "*Smite*,"—should be "*Shake*."

"*The river*,"—Euphrates.

v. 16. "*Who made Israel to sin*,"—by setting up the calves. This terribly denunciatory phrase is nearly always attached to Jeroboam's name, as though to mark the enormity of his guilt in seducing the people from the worship of Jehovah.

v. 17. "*Tirzah*,"—seems to have become Jeroboam's capital, in place of Shechem.

It was an ancient Canaanish city, and very pleasantly situated. It is usually placed in Manasseh; but would seem rather to have been in Ephraim, not far from, and to the N. of, Shechem.

v. 19. "*How he warred*,"—The only one of his wars narrated is that with Judah, which is related in II. Chron., and will be found under the reign of Abijam of Judah.

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Additional particulars of Jeroboam's reign from II. Chron.—

1. The Priests and Levites refused to minister before the calves, and were, accordingly, degraded from their office by Jeroboam,—whereupon they left their possessions in Israel, and flocked into the territory of Judah.

2. He was defeated by Abijah, of Judah, (as related under that king's reign).

3. "*The Lord struck him, and he died.*" This striking refers, probably, to the severe blow inflicted upon him in the death of his son Abijah.

— called in Chron. "*Abel-Maim.*"

"*Cinneroth*," — the district round the town of that name, which was on the N.W of the *Lake of Cinneroth*.

"*All the land of Naphtali*," — in Chron., "*all the store cities of Naphtali*."

v. 21. "*And dwelt in Tirzah*," — whence it would seem that Baasha had intended to make Ramah his capital.

v. 22. "*Made a proclamation*," — ordering a general "levy," after Solomon's style, to build, (*i.e.* *fortify*), Geba and Mizpeh.

v. 23. "*He was diseased in his feet*," — *i.e.* had the gout.

Additional particulars of Asa's reign, in II. Chron. —

1. He built "*fenced cities*" in Judah, during the first ten years of his reign, which proved a time of peace.

2. He levied an army, consisting of 300,000 men of Judah "*that bare targets and spears*," and 280,000 men of Benjamim "*that bare shields and drew bows*."

3. "*Zerah the Ethiopian*," — with an army of Ethiopians, and Lubim, came out against him with 100,000 men and 300 chariots, (about the year 945), — Asa met him in the Valley of Zephathah, at Mareshah, (in the low country of Judah), — and, having cried to Jehovah for help, smote his host unto Gerar, and spoiled the cities round about that place.

Nadab, 954—952.

CHAPTER XV. 25-27, 31.

Reigns badly, worshipping the calves, — besieges Gibbethon, and is there slain by Baasha.

v. 27. "*Gibbethon*," — a town allotted to Dan, and then given to the Levites.

Baasha, 952—923.

Prophet—Jehu.

CHAPTER XV. 28-30, 32-34.

Baasha destroys the house of Jeroboam, — wars with Asa, — reigns badly, worshipping the calves.

v. 32. "*There was war between Asa and Baasha*," — which, as far as is recorded, is narrated under Asa's reign, and must be transferred thence to that of Baasha, if an account of the latter's life be required to be given.

CHAPTER XVI. 1-7.

Jehovah sends Jehu to predict to Baasha the destruction of his house, on account of his sinning like Jeroboam.

v. 7. "*And because he killed him*," — *i.e.*, killed him, and reigned no better himself: had

"Zerah,"—probably *Osorkon II.*, successor of Shishak.

4. On Asa's return from this victory, he was met by the prophet Azariah, son of Oded, who, Divinely directed, promised him and the people prosperity as long as they should continue to serve the Lord.

5. Thereupon Asa was encouraged to continue his religious reforms,—called an assembly of Judah, Benjamin, and large numbers from Ephraim, Manasseh, and Simeon, whom his prosperity had attracted into his dominions,—and made a new National Covenant with Jehovah, in the 3rd month of the 15th year of his reign, the Covenant being accompanied with sacrifices, shoutings, music, and solemn vows on the part of the people to be loyal to Jehovah and their monarch, and to put to death any that should prove unfaithful to the Lord.

6. The war with Baasha broke out in the 36th year of Asa's reign. This should be 26th year, *i.e.*, 929, for we learn that Baasha died in the 26th year of Asa, and he could not have been fighting ten years after his own decease.

7. Hanani the seer was sent to rebuke Asa for seeking aid from Syria, and to tell him that, as his penalty, he should have perpetual wars, (of which we have no account, however).—Asa was wroth and put Hanani in prison, and "*oppressed some of the people*" (*i.e.*,

he ruled in the fear of the Lord, whose instrument of destruction he was made to the house of Jeroboam, Jehovah would have established his dynasty.

Elah, 929—928.

CHAPTER XVI. 8-10, 13, 14.

Reigns evilly, worshipping the calves,—assassinated by Zimri.

Zimri, 928, (7 days).

CHAPTER XVI., 11-13,
15-20.

Destroys the house of Baasha, — reigns badly, worshipping the calves. — Omri, being proclaimed by the army before Gibbethon, marches upon Tirzah, and there besieges Zimri, who thereupon sets fire to the palace, and expires in the flames.

Anarchy, 928—924:
Omri and Tibni contending for the crown.

CHAPTER XVI. 21, 22.

probably, for siding with the prophet.)

8. His disease seized him in the 39th year of his reign, "*until his disease was exceeding great*,"—[should be "*until his disease moved upward*," (as gout often does.)]

9. "*In his disease he sought not to the Lord, but to the physicians*," (i.e., to foreign magicians, who pretended to cure diseases by charms, incantations of idols, &c.)

This is the first instance in which physicians are named in Scripture as a distinct class.

v. 10. "*They buried him in his own sepulchre, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him.*"

Jehoshaphat, 914—889.

Prophets.—Jehu, Eliezer, and Jahaziel.

CHAPTER XXII. 41-50.

Jehoshaphat reigns in the fear of God, — makes peace with Ahab, — builds, to go to Ophir, a fleet which is "broken" at Ezion-geber, — Ahaziah proposes that his "servants" shall go with Jehoshaphat's "in the ships," but Jehoshaphat refuses.

Omri, 924—917.

CHAPTER XVI. 23-28.

Builds Samaria, and makes it the capital of Israel, — worships the calves, and reigns more evilly than all his predecessors.

v. 24. "*Samaria*," — should be "*Shomrôn*," = *city of Shemer*: *Shomrôn* was corrupted into the Chaldee, *Shemrin*, and this into the Greek, *Samaria*.

"No better site for a capital could have been selected in the length and breadth of Palestine, combining a strong position, rich environs, central situation, and an elevation sufficient to catch the cool healthy breezes from the sea." "Situated on its steep height, in a plain itself girt in by hills, it was enabled, not less promptly than Jerusalem, to resist the successive assaults made upon it by the Syrian and Assyrian armies. The first were baffled altogether, the second took it only after a three years' siege, that is three times as long as that which reduced Jerusalem."

v. 25. "*Omri did worse than all that were before him*," — inasmuch as he not only worshipped the calves, but married his son Ahab to Jezebel, thus indirectly introducing *actual* idolatry into the country.

We gather, also, from c. xx. 34, that he allied himself with Benhadad I., surrendered to him some border towns, and

v. 43. "*The high places were not taken away.*"—II. Kings has the same statement, but also the apparently contradictory one, "*He took away the high places and groves out of Judah.*" The reconciliation of these passages is to be found in understanding that he destroyed the *heathen altars* in the high places, and burned the groves wherein the idolatrous rites of Ashtoreth were celebrated; but that he did not put a stop to the practice of worshipping *Jehovah* in the "high places."

v. 47. "*A deputy,*"—a nominal vassal. Edom was *virtually independent*!

v. 48.—Study II. Chron. xx., 35-37.

v. 49,—must be understood as meaning that, after the first failure, Ahaziah suggested a second attempt to build a fleet, but Jehoshaphat refused. Their aim was, of course, to emulate Solomon's commerce with Ophir.

Additional particulars, from II. Chron., of Jehoshaphat's reign, up to his alliance with Ahab:—

1. He strengthened himself against Israel, placing garrisons in the "*fenced cities*" of his kingdom, and "*in the cities of Ephraim which his father Asa had taken.*"

2. He organized a system of religious instruction for his people, sending two Priests, nine Levites, and five Princes, throughout his kingdom, to teach the Law.

3. In consequence of his

allowed a Syrian quarter to be established in Samaria.

Ahab, 917—897.

Prophets. — Elijah, Micaiah, and three whose names are not given.

CHAPTER XVI., 29-end.

Ahab does "*evil above all that were before him,*" marrying Jezebel, and establishing the worship of Baal and Ashtoreth in Israel.—Hiel builds Jericho.

v. 30. Ahab excelled all his wicked predecessors, inasmuch as *he actually established the open worship of Baal and Ashtoreth in Israel.*

v. 31. "*Jezebel*" = *not inhabited.*—She introduced *real idolatry* into Israel (as her daughter Athaliah did into Judah). The worship of the calves had been intended to honor *Jehovah*; but Jezebel and Ahab instituted the worship of "*foreign and strange gods,*"—thus violating both the 1st commandment, and the 2nd. Jezebel was a vile, but exceptionally clever, woman. Her conduct shews that she detested the Jewish system of religion, (doubtless on account of what "*seemed to her its intolerance, and its anti-social tendencies*"),—and, accordingly, her whole policy was

obedience, Jehovah established his kingdom, and gave him "*riches and honour*," the nations round about being afraid to attack him, (so that he had no war),—the Philistines bringing him tribute of silver and other "*presents*," and the Arabians presenting to him 7,700 rams, and the same number of he-goats, (*i.e.* yearly).

4. He built "*store cities*" and "*castles*" (=palaces), in his kingdom.

5. He had "*men of war, mighty men of valour*" in Jerusalem, viz:—

Of Judah,

300,000 men under Adnah.

280,000 „ „ Jehohanan.

200,000 „ „ Amasiah.

Of Benjamin.

200,000 „ „ Eliada.

180,000 „ „ Jehozabad.

6. He "*joined affinity with Ahab*," marrying his son Jehoram to Athaliah, daughter of Ahab and Jezebel.

The reason for this league was, that Jehoshaphat was alarmed at Benhadad's invasions of Israel, and saw that, if the latter fell, Judah would follow her. Accordingly, we find that he cordially joined Ahab in the attack on Ramoth-Gilead. The alliance between the two kingdoms lasted until the power of their common enemy was broken; after this war recommenced between them, and ended in the plunder of Jerusalem by Jehoash: after this there was no more alliance between the kingdoms.

directed to crush it, and to establish her country's worship in its stead. Ahab being extremely weak-minded, Jezebel gained complete empire over him, and was thus enabled to rule at will, and carry out her infamous designs.

"*Eth-baal*."—In his name and his daughter's, Jezebel, the name of the *Baal* of the Syrians is incorporated.

This Baal was the *Melkart* of the Phœnicians, and was the incarnation of the Sun. The Greeks called this deity the *Hereules of Tyre*.

"*King of the Zidonians*," *i.e.*—of Phœnicia.

v. 32. "*The house of Baal*,"—was destroyed by Jehu.

v. 33. "*A grove*."—*An image of Ashtoreth* is here signified.

v. 34. When Jericho was destroyed by Joshua, he uttered this curse, to prevent its being re-built. "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho! *with the loss of his first-born son shall he lay its foundation, and with the loss of his youngest son shall he set up its gates.*" This implied that the man should lose *all* his sons during the undertaking, which, doubtless, Hiel did.

I. KINGS, C. XXII. 1-36.

Jehoshaphat visits Ahab, and is persuaded by him to go up with him against Ramoth-Gilead, where Ahab is mortally wounded, while the king of Judah escapes, (897).

v. 2. "*In the third year,*"—i.e. after Benhadad's second defeat. "*Came down to the king of Israel,*"—and, as II. Chron. tells us, was received with distinction, "*sheep and oxen in abundance*" being slain for him and those with him.

v. 3. "*Ramoth in Gilead,*"—had been taken from Omri by Benhadad I.

v. 6. "*The prophets,*"—i.e., the prophets of Baal.

"*The Lord shall deliver it into the hand of the king.*"—Leaving out "*it,*" which is not in the original, it will be seen that this prediction is as vague as any of the heathen oracles,—for it does not state *what* (or *whom*) the Lord should deliver, nor *into which king's hands* the unexpressed something should be delivered. The prophecy could be proved true whether Ahab and Jehoshaphat, or the Syrians, should triumph.

v. 10. "*Void,*"—rather "*floor,*" i.e., an open, flat, space.

v. 11. "*Made him horns of iron.*"—Horns signifying power, iron horns would mean overwhelming power or force. In acting thus, Zedekiah imitated

CHAPTER XVII.

Elijah predicts to Ahab an approaching drought, (as a punishment for his sins),—dwells by the Brook Cherith, till it dries up,—goes to Zarephath, and lodges during the rest of the period of drought with a widow, whose meal and oil are miraculously caused to hold out, and whose son Elijah restores.

v. 1. "*Elijah the Tishbite, of the inhabitants of Gilead,*"—should be, "*Elijah the Tishbite, from Tishbe of Gilead.*" The position of this Tishbe, (or Thesbon, according to Josephus), is unknown. Elijah appears as suddenly as he disappears, and, as in the case of Melchizedek, we know nothing of his origin. Some speculations make him to be Phinehas, grandson of Aaron; others, an incarnated angel.

"*Said unto Ahab,*"—most likely in the monarch's palace, at Samaria.

"*These years,*"—3 years, and 6 months, as appears from the following passages:—"*Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sa-*

the practice of the true prophets, who used to imitate "by symbolical action the purport" of many of their messages.

v. 15. "*Go, and prosper! . . of the King,*"—spoken ironically, and meaning, "What's the use of asking me? If I speak the truth, you won't believe me; so go up, as these heathen prophets advise you: you are certain to succeed, since they say you will."

v. 16. The King detects the prophet's irony, which he feels now not for the first time, as the text would seem to shew, and, being in the presence of the pious Jehoshaphat, pretends an anxiety to hear the real will of Jehovah in the matter.

v. 19. "*All the host of heaven,*"—i.e., heavenly intelligences of all degrees.

v. 20. "*Persuade,*"—should be "*deceive.*"

v. 21. "*A spirit,*"—the Devil. This vision must be regarded as merely figurative, and as teaching the lesson that nothing can happen without the consent of Jehovah, and that even devils may be made by him instruments in carrying out his purposes. (Read here Job i., 6-12; ii., 1-5).

v. 27. "*Bread of affliction, and water of affliction,*"—i.e., prison-fare.

v. 30. "*Put thou on thy robes.*"—Here Ahab appears as a coward, and treacherous friend. Alarmed by Micaiah's prophecy, he disguises himself that he may not attract at-

repta, a city of Sidon, unto a woman that was a widow."—(Luke iv. 25-26)

"*Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.*" (James v. 17-18.)

v. 3. "*The brook Cherith,*"—position unknown; but most likely to have been a brook falling into the Jordan, on its left bank, a few miles below the ford near Beth-shan.

v. 4. "*Ravens*"—Some think this should be "*Arabians,*" or else "*people of Arabah,*" (a city near Beth-shan), but there is no need of attempting to explain away the miracle of the birds feeding Elijah.

v. 9. "*Zarephath,*"—a Phœnician village on the coast, between Tyre and Sidon.

v. 15. "*Many days.*"—The marginal reading has the correct rendering, "*a full year.*"

v. 18. "*My sin,*"—doubtless her idolatry, for which she feared Elijah had come to punish her, just as he had been sent to pronounce judgment against Ahab.

vs. 19-23. Elisha performed a similar miracle, (read II. Kings 8-37). In the present case, however, the widow's son does not seem to have been actually dead, but *at the point of death.*

tention, and he made a special aim,—while he urges Jehoshaphat to keep on his royal robes, doubtless with the hope and expectation that the King of Judah will be taken for himself, and all chance of his being recognized be thus removed.

v. 32. "*Jehoshaphat cried out*,"—II. Chron. adds, "*And the Lord helped him; and God moved them to depart from him.*"

v. 34. "*At a venture*,"—in the marginal reading better translated, "*in his simplicity*." The meaning is that he aimed at Ahab, but did not know who he was.

Tradition states that it was Naaman who shot Ahab!

"*Joints of the harness*" (i.e. armour),—should be "*Joints of the breast-plate*."

v. 35. "*Was stayed up*,"—i.e., was kept standing, in order that the people might not be discouraged.

This act of endurance was the last and best act of Ahab's life!

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Additional particulars of Jehoshaphat's reign after the Battle at Ramoth-Gilead; as found in II. Kings, and II. Chron.,—

1. On returning to his house at Jerusalem, Jehu, son of Hanani, met him, and denounced him for aiding Ahab.

2. He went throughout his kingdom, endeavouring to bring all the nation back to the worship of Jehovah.

3. He appointed Judges in all the "*fenced cities*,"—those in Jerusalem being of the

CHAPTER XVIII.

Elijah sent to Ahab by Jehovah,—meets him, through Obadiah's agency,—rebukes him for his idolatry, and demands a trial by fire between God and Baal. Ahab consents. — The trial takes place on Mount Carmel, and ends triumphantly for Elijah, who then causes the prophets of Baal to be slain.—Elijah prays for rain,—a rain-cloud rises,—Ahab returns to Jezreel, Elijah running before him.

v. 3. "*Obadiah*" = *servant of Jehovah*.

v. 4. "*By fifty*,"—i.e. fifty in one cave, and fifty in another.

v. 10. "*Took an oath . . . thee not*,"—i.e. made the people swear they were not harbouring Elijah. It would seem that Ahab must have sought the prophet in Phœnicia, amongst other countries; but Jehovah effectually guarded him.

v. 18. "*Baalim*,"—false gods in general.

v. 19. "*The prophets of the groves*,"—i.e. of Ashtoreth. These 400 are not mentioned as being present at the trial, or as slain by Elijah,—consequently, it is probable that Jezebel refused to let them go.

Priests, Levites, and "chief of the fathers," *Amariah the High-Priest* acting as Chief Justice in religious and ecclesiastical suits, *Zebadiah* in crown cases, and the Levites as inferior judges of civil cases.

4. He defeated a confederacy of Moabites, Ammonites, and Edomites, (896). His unsuccessful expedition against Ramoth-Gilead seems to have encouraged the attack.

(Read the account of this event in II. Chron. xx. 1-30. By "*new court*" in v. 5 is meant, not a freshly-built Court additional to those already existing, but the old Court of Solomon repaired.)

5. He allied himself with Jehoram of Israel, (who succeeded Ahaziah), to bring back to its allegiance Moab, (which had revolted during Ahaziah's reign.)

(Read the account of the events of this expedition in II. Kings iii. 4-27.)

6. Jehoram, or Joram, Jehoshaphat's son, was *Pro-rex* in Judah (from 898 to 892),—and (in 892) became *Co-rex* with his father (from 892 to 889).

7. Jehu, the son of Hanani, wrote an account of Jehoshaphat's reign.

v. 20. "*Unto Mount Carmel*,"—i.e. to the extreme E. point of the range. The spot where the trial took place is still pointed out, and bears proof of its authenticity in its name, "*The place of sacrifice*."

"It is a glade overlooking the plain, somewhat in the shape of an amphitheatre, and completely shut in on the north by . . . well-wooded cliffs.

No place could be conceived more adapted by nature to be that wondrous battle-field of truth. In front of the principal actors in the scene, with the king and his courtiers by their side, the thousands of Israel might have been gathered on the lower slopes, witnesses of the whole struggle to its stupendous result."

v. 22. "*I, even I . . . the Lord*,"—*vid.* c. xix. 18.

v. 24. "*The God that answereth by fire*."—Trials of power between different Gods were familiar to the heathen:—hence the ready consent of Ahab, the priests, and the people. That "*answering by fire*" should be made the test was very appropriate, for

1. *Baal* was regarded as presiding over that element.

HISTORY OF ISRAEL ALONE.

2. *Jehorah* had been accustomed to answer by fire,—as, *e.g.*, when he burned up Abel's, Gideon's, and Manoah's offerings, that of David at Arau-

nah's floor, and Solomon's at the Dedication of the Temple.

The people, though sunk in idolatry, knew this, and would, therefore, regard the appear-

ance of fire as a proof of the true God's presence.

v. 26. "*Leaped upon*," (rather "*about*"), — i.e., they performed round the altar their religious dances.

v. 27. These taunts of Elijah have peculiar force when we remember that he represents Baal just as the worshippers of the false gods believed them to be, — partly human, and engaging in earthly pursuits.

"*For he is a god*," — should be "*though he is a god*."

"*Talking*," — or "*musings*." — Homer represents the gods as great *talkers* and disputers; and the Hindoos say that Siva once fell into a fit of *musings* that lasted for ages, during which the Universe was left to shift for itself.

"*Pursuing*," — i.e., "*hunting*," which was represented as a favorite diversion of the heathen deities, (e.g., Diana, and Apollo.)

"*On a journey*." — We have plenty of instances of Jupiter not being "at home."

"*Sleepeth*." — Jupiter and the other deities are represented as often sleeping. Elijah meant to suggest that, as it was noon, Baal had retired to enjoy his *siesta*!

How powerfully this language must have impressed the people, who had been taught that *their* God *neither slumbered nor slept*, and that *the heaven of heavens could not contain Him*!

v. 28. "*Cut themselves*," — a common act in the East to show grief, love, and devotion.

The idea of the act, in worship, was that it was a testimony of excited feeling, and, therefore, acceptable to the gods.

"*Knives and lancets*," — used in their sacrifices: the "*lancets*" would be stabbing instruments, and the "*knives*" for flaying, jointing, &c.

v. 29. "*Propheying*," — here means *speaking forth in prayer*.

v. 30. "*The altar of the Lord*," — one of those erected on "high places" for the worship of Jehovah.

"*That was broken down*," — by Jezebel, no doubt.

v. 31. "*Israel shall be thy name*," — read Gen. xxxii. 24-28; xxxv. 9, 10.

"*Israel*" = a prince with God."

v. 32. "*He built an altar*," — a breach of the Law justified by the fact that *Elijah was acting under a commission from Jehovah*, who could, of course, when He pleased, set aside a law which derived its force, not from any principle of duty, but merely from the Divine command.

The circumstances of the case would, without Jehovah's commission, have justified Elijah's conduct, — for the sacrifices could not have taken place at Jerusalem, where was the authorized altar.

v. 33. "*Water*," — not obtained from the sea, as is generally represented, but from a perennial fountain which is still to be seen just beneath the spot pointed out as the site of the trial.

v. 40. "*Take* = apprehend.

"*Brought them . . . Kishon.*"—Just below the site of the sacrifices, and on the banks of the Kishon, is "a small, flat-topped, green knoll," called "*The Mound of the Priests,*" and thus marking the place where the priests of Baal were slain.

Their slaughter was in accordance with the Law, "*If there arise among you a prophet . . . saying, 'Let us go after other gods,' that prophet shall be put to death.*" For this reason alone, even had he not received a commission from God, Elijah was perfectly justified in putting the idolatrous ministers to death.

v. 41. "*Get thee up! eat and drink!*"—means that Elijah now invited Ahab to accompany him up the mountain, and join in a Sacrificial Feast.

v. 42. "*Elijah went up,*"—i.e., left Ahab feasting, and went higher up the mountain.

v. 42. "*Put his face between his knees,*"—The expression is intended to convey the idea that he was praying (for rain).

v. 43. "*Go up,*"—i.e., to the very summit of the mountain, Elijah having, evidently, not ascended to that point.

"*The sea,*"—the Mediterranean.

v. 44. "*That the rain stop thee not.*"—Ahab's road lay across the bed of the Kishon, which, when swollen, carried all away in its course,—consequently, as heavy rain was at hand, haste was necessary.

v. 46. "*He guided . . . of Jezreel.*"—"This conduct of

Elijah, when rightly understood, was full of important instruction. As God's minister he had overwhelmed the king with shame and confusion in the presence of his subjects. The natural tendency of this would be to lower him in their eyes, and lessen their respect for his authority. It was not the intention, however, to weaken the government, nor to encourage rebellion. The prophet was, therefore, divinely directed to give a testimony of respect and honour to the king, as public and striking as from necessity had been the opposition and rebuke to his idolatry." The mode of doing honour to Ahab, by running before his chariot, was in accordance with the customs of the East, even to this day.

CHAPTER XIX.

Elijah flees from Jezebel into the wilderness.—An Angel succouring him, he journeys to Horeb, where Jehovah appears reprovingly and reassuringly to him, and sends him to annoint Hazael over Syria, Jehu over Israel, and Elisha as his successor. — Elisha's call.

v. 3. "*He arose and went for his life.*"—In thus acting, Elijah seems to have been actuated by the idea that since this last great effort of his, on Carmel, to reform Israel, had

proved futile, it was no use labouring any further to accomplish that end. This idea was the fruit of both wounded pride, and deficient faith,—while his flight displayed sad cowardice.

v. 4. "*The wilderness*,"—to the S. of Judah.

"*Juniper - tree*," — some species of broom.

v. 6. "*Head*," — rather, "*bolster*."

v. 8. "*Forty days and forty nights*,"—the time that Moses was on the Mount, and that Christ fasted.

"*The Mount of God*,"—so called because there God

1. Appeared to Moses in the Burning Bush

2. Gave the Law.

v. 11-13. This conduct on the part of Jehovah was intended to teach the prophet that He works as *He* will in bringing about his designs, and that frequently what seem to men the likeliest means of attaining a certain end are just the ones *He* does not use, and *vice versa*. Just as He was not in the wind, the earthquake, or the fire, but in the still small voice, so, though the great miracles and judgments whose non-result had disappointed Elijah had not had their desired effect He *would* eventually effect his designs, by means of quieter, and, to man's view, inadequate, agencies.

v. 15-16. "*Anoint Hazael to be King over Syria; and Jhu . . . over Israel*."—These two commissions were not performed by Elijah personally:

Elisha announced to Hazael his coming accession to the throne, —and, "*one of the children of the prophets*" instructed by Elisha anointed Jehu, (read II. Kings, viii. 7-15; ix. 1-10.) But, as he doubtless instructed Elisha how to proceed in these matters, Elijah may be regarded as carrying out Jehovah's commands in these two matters.

v. 17,—means that *Hazael, Jchu, and Elisha, should execute God's judgments on Israel*. *Hazael* oppressed Israel, and took the whole country E., and part of that W., of the Jordan.

Jchu destroyed the house of Ahab, and the worshippers of Baal.

Elisha gave God's commission to Hazael and Jehu, and brought 7 years' famine on the land.

Jehovah thus rebukes Elijah's petulance and pride, and comforts and strengthens him by shewing him that He has *other* chosen instruments wherewith to work out His judgments.

v. 18.—A further rebuke and encouragement for Elijah. He thought himself to be the only worshipper of Jehovah left in Israel.

v. 18. "*Kissed him*,"—not actually "*kissed*" the image, but "*thrown kisses*" at it, or at the Sun, which Baal represented.

v. 19 "*Cast his mantle*."—By this act, Elisha became invested with the prophetic office, and was appointed Eli-

jah's successor. This practice still exists amongst the doctors of the East.

CHAPTER XX.

Benhadad II. besieges Samaria, and is defeated, (*circ.* 901).—He comes again in the succeeding year, and is defeated near Aphek, whither he flees with the remnant of his host, 27,000 of whom are slain by the falling of the city wall.—Benhadad sends messengers to Ahab to sue for his life,—Ahab grants it, and enters into a covenant with him, for doing which he is denounced by a prophet.

v. 1. "*Thirty-and-two Kings*,"—vassal chiefs of petty Syrian states, independent of Benhadad in time of peace, but forced to aid him with contingents in case of war.

vs. 3, 4. Benhadad's demand was, at first, only that Ahab would own himself his vassal, by formally declaring that all he had belonged to the King of Syria.

vs. 5, 6. Seeing that his first demand was so readily complied with, Benhadad now goes further, and declares his intention of actually carrying off whatever might please him of

all that Ahab had formally acknowledged to be his.

v. 13. "*A prophet*,"—name unknown.

v. 14. "*The young men of the princes of the provinces*,"—the attendants of those local governors, (or "princes,") who upon the approach of the king of Syria had taken refuge in Samaria.

v. 16. "*Pavilions*,"—booths of boughs and brushwood in which the Syrian chiefs lodged in camp.

v. 19. "*The army which followed them*,"—the 7,000 men mentioned in v. 15.

v. 22. "*The prophet*,"—mentioned in v. 13.

"*The return of the year*,"—in the spring.

v. 23. "*Their Gods . . . stronger than we*."—The Syrians, like all ancient heathen nations, believed in *local* deities, whose powers extended respectively over mountains, valleys, woods,—over various cities and towns,—and even over different portions of the same place.

They considered the "gods" of the Hebrews to be "gods of the hills," not only because they had been vanquished in attacking the lofty-sited Samaria, but also because Palestine was a mountainous country, and, perhaps, because they had heard that the Jewish Law had been delivered from a mountain.

v. 24. "*Take the Kings away*,"—because, probably, they had been the first to flee in the former fight.

v. 26. "*Aphek*,"—in Manasseh, E. of Jordan.

v. 27. "*All present*,"—rather "*victualled*."

v. 28. "*A man of God*,"—name not mentioned.

v. 30. "*A wall fell upon . . left*."—Doubtless this catastrophe was caused by an earthquake. It does not state how many were slain, but Oriental fortifications are so massive that the fall of the whole city wall by an earthquake might easily kill the whole 27,000! Moreover, Aphek's being built in a crescent form, round the base of a hill, would greatly aid the fatality.

v. 32. "*On their heads*,"—i.e., round their necks, the act symbolizing their presenting themselves as captives, (who used to be dragged before a conqueror by a rope passing round all their necks, and so stringing them together), and placing their lives in Ahab's power.

v. 33. "*The chariot*,"—in which Ahab evidently went out to meet Benhadad's messengers, and that monarch himself.

v. 34,—has been explained under Omri's reign.

"*Make streets*,"—i.e. establish a Jewish quarter. In Eastern cities each religion and nationality dwells apart and distinct in a quarter, or "*streets*," of its own.

v. 35. It is not mentioned who the prophet here mentioned was.

v. 38. "*Ashes*,"—rather "*a head-bandage*."

CHAPTER XXI.

Ahab covets Naboth's vineyard,—Jezebel obtains it for him by causing Naboth to be stoned for blasphemy,—Elijah denounces Jezebel and Ahab for their crime; but, on the latter's repenting, the judgment upon him is deferred.

v. 1. "*It came to pass . . . a vineyard*,"—does not mean that it was after the events just narrated that Naboth had his vineyard: it is a Hebrew form of stating that Naboth had a vineyard, and that "*after these things*" Ahab coveted it.

"*In Jezreel, hard by the palace of Ahab*."—Ahab spent his time chiefly in gratifying a taste for architecture,—built several cities,—and made Jezreel his recreation-ground, adorning it with a magnificent palace and grounds, (to add to which he coveted Naboth's portion).

Jezreel = the seed-plot of God, a name indicating the rich fertility of the neighbourhood: it was a most beautiful city.

v. 3. The Israelites were forbidden by the Law to part with the inheritance of their fathers, (read Lev. xxv. 23; Numb. xxxvi. 7, 8.)

v. 8. "*Letters*,"—i.e. a warrant.

"*Seal.*"—Seals of this kind had the name of the monarch engraved on them, and their impression was thus the same as a signature.

Ahabs was probably a Phœnician seal, — a stone shaped like a beetle, with a flat under surface.

v. 9. "*Proclaim a fast.*"—Fasts were observed at seasons of great distress or calamity. Jezebel orders one in this instance, to give an air of importance, solemnity, and even sanctity to the mock trial.

v. 10. "*Two men*"—The Law required at least two witnesses to prove a person guilty of a crime.

"*Thou didst blaspheme God and the King.*"—Blasphemy against Jehovah was punishable by stoning, (read Lev. xxiv. 10-16). It was also forbidden to curse a judge or ruler, (read Exod. xxii. 28), but the death-penalty was not affixed to the crime, in the Law. But blasphemy against the Kings of Judah and Israel, who were all *nominally*, and many *actually*, "*the Lord's anointed*" vice-gerents, might be regarded as committed against Jehovah himself, and so deserving of death.

But, as it was sufficient to cause Naboth's death to prove against him that he had blasphemed Jehovah, Jezebel evidently had another motive for accusing him of the same offence against the *King* also. This motive is to be found in the fact that *in Israel it had become the practice for*

the estates of all convicted of treason to be forfeited to the Crown!

Thus, by accusing him of blasphemy against God and the King, Jezebel made sure of Naboth's death, and secured his vineyard for her husband.

Her vile and unscrupulous character appears in blackest colours in this incident. She makes use of the very system of laws which she hated and had almost crushed out of use to bring about the death of an innocent man, in order that her husband might possess dishonest gains,—and to secure her end violated several of the main commands of the very Law for a pretended breach of which Naboth perished.

In this transaction, Ahab directly broke Commandments 10 and 8, and was party to the breach of 9 and 6: Jezebel directly infringed Commandment 6, was party to the violation of 10 and 8, and instigated, and caused, a breach of 9.

Christ was condemned to death by the Sanhedrin on a charge of blasphemy supported by two false witnesses, as in Naboth's case.

v. 11,—shows how corrupted the people must have been at this time, since even these elders did not hesitate to carry out Jezebel's request.

v. 13. "*Him,*" — and his sons, (read II. Kings ix. 26).

"The place of execution was by the large tank or reservoir, which still remains on the slope of the hill of Samaria, immediately outside the walls."

Naboth's possession was at Jezreel; but he resided, and was tried and executed, at Samaria.

v. 19. "*In the place . . . even thine.*"—The fulfilment of this is found in c. xxii. 37, 38.

v. 21. "*Will take away thy posterity,*"—fulfilled in Jehu's destroying the house of Ahab, (read II. Kings ix., x. 1-17, which includes the account of Jezebel's fate as predicted in v. 23 of the present chapter).

v. 26. "*Amorites.*" — The Amorites proper lay between the Hittites and the Dead Sea; but here the term is intended to include the Canaanitish tribes generally.

v. 27. "*Went softly,*" — an exquisite description of the subdued and humble manner of a penitent!

v. 29. "*In his son's days . . . house.*"—The destruction of Ahab's house took place under Jehoram, son of Ahab, who succeeded his brother Ahaziah.

CHAPTER XXII. 37-40.

Ahab's works, and death.

v. 39: "*The ivory house,*"—a palace, probably in Jezreel.

Ahab's alliance with Jehoshaphat of Judah—their going up together against Ramoth-Gilead,—and Ahab's death, will be found under the reign of Jehoshaphat.

Ahaziah, 897—896.

Prophet.—Elijah.

CHAPTER XXII. 51-53.

Reigns evilly, worshipping the idols of Phœnicia, and the calves, (*vid. v. 52*).

The rest of the reign of Ahaziah is found in II. Kings c. i., which should be carefully got up.

EPITOME OF LIFE OF ELIJAH.

—o—

Elijah = God-Jehovah.

Native of Tishbe in Gilead.

Parentage and early life unknown.

Prophesied 910-896, in the reigns of Ahab and Ahaziah.
910. Predicts a drought, lasting $3\frac{1}{2}$ years, during which he is first fed by ravens at the Brook Cherith, and then boards and lodges with the widow of Zarephath, whose meal and oil he miraculously causes to hold out, and whose son he restores.

906. The trial between God and Baal, on Carmel,—slaughter of Baal's prophets,—the drought ended,—Elijah flees from Jezebel, to Horeb, where Jehovah rebukes and reassures him, and commissions him to anoint Jehu, Hazael, and Elisha.
- ? 899. Denounces Ahab and Jezebel, for Naboth's murder.
896. Predicts Ahaziah's death, and burns up two captains and their fifties, whom Ahaziah sends to take him.
- Translated in a chariot of fire.

In Mal. iv. 5, God declares, "*I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:* and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers."

The Jews were taught by the Rabbins to take this passage literally, and to expect a second coming of Elijah, as Christ's forerunner.

The use of the great prophet's name is in this case, however, figurative, and is explained by the words of the Angel to Zacharias, when predicting the birth of John the Baptist, (*vid.* Luke i. 17, which is partly a direct quotation from the passage in Malachi.)

John came "*in the spirit and power of Elias*," inasmuch as he came Divinely-commissioned to restore Israel to the worship of Jehovah, by stern and severe means.

Christ declares John to be "*Elias which was for to come*," and discourses of him in Matt. xi. 14; xvii. 10-13,—the latter passage having a parallel in Mark, and being uttered as our Lord and the three Apostles were descending the Mount after the Transfiguration.

Elijah was a type of John the Baptist in his

1. Personal appearance, (compare II. Kings i. 8, and Matt. iii. 4.)
2. Solitary and austere habits.
3. Sudden appearance on the stage.
4. Stern calls to repentance, and severe denunciation of God's judgments.
5. Being the predecessor of the milder and more merciful ministry of Elisha,—who was a type of Christ.

TABLE OF KINGS OF JUDAH.

Name.	Descent.	Dates of Reign.	Married.	Prophets.
— Rehoboam.	Son of Solomon, by Naamah.	975-957.	Mahalath, Abihail, Maachah, and 15 others.	Shemaiah, Iddo.
Abijam or Abijah.	Son of Rehoboam, by Maachah.	957-955.	14 wives.	Iddo.
Asa.	Son of Abijah.	955-914.	Not stated.	Azariah, Hanani
— Jehoshaphat.	Son of Asa.	914-889.	Not stated.	Jehu, Eliezer, Jahaziel.

(All the Kings of Judah were descendants of David, through Rehoboam, so that, as long as the kingdom lasted, God fulfilled his promise to David as to establishing his throne.)

TABLE OF KINGS OF ISRAEL.

Name.	Descent.	Dates of Reign.	Married.	Prophets.
— Jeroboam	Son of Nebat, by Zeruah.	975-954.	Not stated.	Ahijah, and the "Disobedient Prophet."
Nadab	Son of Jeroboam	954-952.	do.	
Baasha	Son of Ahijah.	952-929.	do.	Jehu.
Elah	Son of Baasha.	929-928.	do.	
Zimri	Not stated.	928.	do.	
Omri, & Tibni	Tibni was son of Ginath.	928-924.	do.	(as to Tibni).
Omri	Not stated.	924-917.	do.	
Ahab	Son of Omri.	917-897.	Jezebel.	Elijah, Micahiah, and 3 others.
Ahaziah	Son of Ahab.	897-896.	Not stated.	Elijah.
— Jehoram	Son of Ahab.	896-884.	do.	Elijah, Elishah.

(Israel was ruled, in all, by 9 distinct dynasties,—4 of which are included in the above list,—thus :—

1st Dynasty—Jeroboam, Nadab.

2nd " —Baasha, Elah.

3rd " —Zimri.

4th " —Omri, Ahab, Ahaziah, Jehoram.

GEOGRAPHY OF I. KINGS.

The Student must be able to draw from memory an outline of the Kingdom when at its greatest extent under David and Solomon, and to fill in everything in the appended list.

SEAS.—Mediterranean, Red.

MOUNTAINS.—Lebanon, Carmel, Ephraim.

RIVERS.—Jordan (and its lakes), Brook Kedron, Brook Cherith, the Kishon, River of Egypt.

PLAIN of the Jordan.

THE TWELVE TRIBES, WITH APPENDED CITIES.—

W. of Jordan :—

Simeon.—Beer-sheba.

Judah.—Beth-shemesh, Socoh, Hebron.

Dan (S.).—Shaalbim, Joppa (Japho), Baalath, Gibbethon.

Dan (N.).—Dan (Laish).

Benjamin.—Jerusalem, Bahurim, Gibeon, Bethel, Anathoth, Ramah, Geba, Mizpeh, Jericho.

Ephraim.—Gezer, Upper Beth-horon, Lower Beth horon, Shechem, Shiloh, Tirzah.

Manasseh.—Dor, Zereda, Samaria, Abel-meholah.

Issachar.—Shunem, Jezreel, Taanach, Megiddo, Bethshan, (the last three belonging to *Manasseh*).

Zebulun.—Jokneam.

Asher.—Cabul.

Naphtali.—Hazor, Abel-beth-Maachah, Ijon.

E. of Jordan :—

Manasseh.—Aphek.

Gad.—Mahanaim, Ramoth-Gilead, Succoth, Penuel.

Reuben.

TRIBES, DISTRICTS, CITIES, &c., NOT HEBREW.—

N.E.—Zobah, Damascus, Tiphseh.

N.—Phœnicia (with Tyre, Sidon, and Zarephath), N. Hivites, Hamath.

E.—Gilead, Bashan (with Argob), Tadmor, Ammonites.

S.E.—Moabites.

S.W.—Philistia (with Gath, and Gaza), Edom, Paran, Midian, Ezion-geber, Elath.

Inland.—Hittites, Perizzites, S. Hivites.

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